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Figure of Christ at First Church, Glendale

8 No. 30

APRIL 25, 1956

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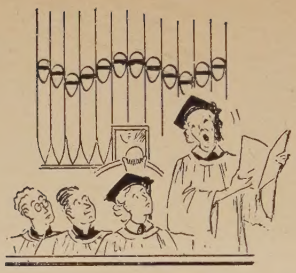

TWO WORDS MISSING

"SOMETHING IS WRONG! Try it again," said the music director.

Once more the Junior Choir started to sing. Once more came the same discord.

"Perhaps if we read over the words we will find our mistake," the director suggested. Reading aloud, it didn't take long to spot the error. Quickly the hand of one alert junior went up.

"Somebody left out 'Heavenly Father' on my copy of the song."

"I don't have 'Heavenly Father' in my words either," said another junior.

AND THERE WAS THE MISTAKE—just two words missing—Heavenly Father! But those two words meant the difference between discord and melody, between meaning and confusion.

The error corrected, the juniors started to sing vigorously. This time the song sounded satisfying. There was meaning to the words and beauty in the notes.

How like our everyday living! Nothing seems to be in harmony when our lives have no place for our Heavenly Father. What a difference when we include Him!

—ELEANOR ZIMMERMAN

The LUTHERAN — News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Robert E. Huldschiner, Assistant Editor. Edmund W. Jones, Art Director

Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernest J. Hoh, Litt.D., John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, LL.D., the Rev. Paul E. Valentiner.

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COVER PICTURE. Six-foot bronze statue of Christ by German sculptor Knud Knudsen was recently dedicated in sacristy garden of Glendale Lutheran church. Standing before figure are Pastor Karl E. Kniseley, John Bruecker, member of the congregation who donated it, and the Misses Patty Hundley and Julane Herr. Statue cast in Germany was named "Christ of Berlin."

THE CHURCH IN THE NEWS

Ask prayers for Mid-East peace

Concern for peaceful settlement of the problems of the Middle East gripped church groups this month. As United Nations Secretary Dag Hammarskjold visited Egypt and Israel to try to quiet the raging border dispute, prayerful support was asked for UN efforts to find a solution to Arab-Israeli problems.

Augustana Lutheran Minnesota Conference asked the United States to seek a solution to the problem "without recourse to the armed forces of our nation or the use of its war material." Members were asked to pray for peace "that the world may be spared the tragic consequences that would result from any extension of the present conflict."

In Holland, nine Protestant church bodies including the Lutherans asked the Netherlands government to intervene to seek a peaceful solution to Arab-Israeli tensions. They said "church members should realize the Christian responsibility for the fact that neither in the past nor in the present has justice been done toward the Jews or the Arabs."

Russian Baptists coming next month

In response to an invitation issued by an American Baptist delegation which visited Soviet Russia last year, five Russian Baptist churchmen will arrive in New York on May 18 for a six-week visit to the U.S. They will attend sessions of the World Baptist Alliance executive committee in Washington, the Southern Baptist Convention at Kansas City and the American Baptist Convention in Seattle. Heading the group will be Jacob Zhidkov, president of the All-Soviet Council of Evangelical Christians.

In June a second group of Russian churchmen will reach these shores. Eight representatives of Russian churches, including two Lutherans, two Baptists and four Russian Orthodox, will return the recent visit to the Soviet land by a deputation of American churchmen representing the National Council of Churches of Christ. The itinerary for the Russian visitors has not yet been announced.

Graham plans New York campaign

Religion will be "discussed or cussed" for eight weeks in New York City next May, Evangelist Billy Graham promised 1,000 Protestant clergymen and laymen. Speaking at a breakfast meeting at which plans for the New York "crusade" were announced, Mr. Graham said "the whole city will be talking religion." Defining New York's great problem as indifference, he suggested, "Get people talking about the church."

Nightly mass meetings will be conducted in a ball park or other suitable arena, the evangelist announced. Daily meetings will also be held in "factories, shops and at every place where we can reach people," he said. He asked congregations to participate with special services and Bible classes of their own.

Modern evangelism must appeal equally to the will, the emotions and the intellect, Mr. Graham said. His theme in the New York meetings would be the basic principles of Christianity, such as faith, love of God, the resurrection and the need for repentance. Converts who "make decisions for Christ" will be referred to local churches "within 24 hours," he stated.

Theologian supports Graham meetings

A strong assist for the Billy Graham campaign in New York came from the head of that city's Union Theological

eminary, Dr. Henry P. Van Dusen. The Van Dusen statement was a reply to Dr. Reinhold Niebuhr, who had declared that the Graham campaign would "embarrass" Protestant leaders in New York because Graham's "interpretation of the gospel is clothed in bad science and petty moralizing." Sophisticated urbanites would not be moved, he felt.

"Mr. Graham may reach multitudes who are not now and never will be touched by the message and program of his critics," said Dr. Van Dusen. "While the 'strong meat' of a sophisticated interpretation of the gospel may sharpen the mental talons and nourish the tough minds of 'intellectuals,' what the masses need first is the pure milk of the gospel in more readily digestible form . . ."

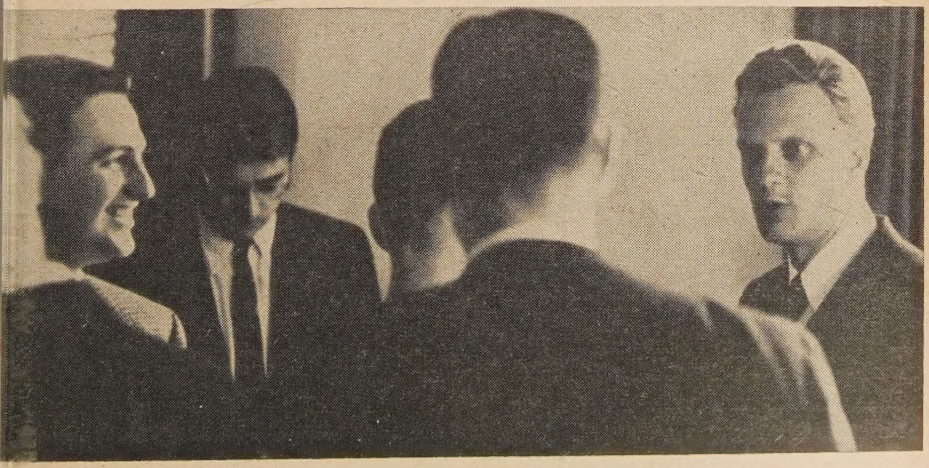
"Too much of the current opposition to Billy Graham is presumptuous, if not worse," Dr. Van Dusen continued. "It assumes that the critics themselves have the altogether adequate and only true interpretation of Christian faith, and that they are able effectively to reach this modern Babylon. Both assumptions are flatly contradicted by the facts."

WCC membership muddles merger

Decision on membership in the World Council of Churches loomed as a major topic of discussion as three church bodies planned at their conventions this year to take final action on merging into The American Lutheran Church in 1960. The American Lutheran and United Evangelical Lutheran churches are now WCC members, the Evangelical Lutheran Church is not.

Union plans call for the new church body to apply for membership in the WCC at the time of its formation in 1960, but to reconsider the matter at its next general convention. Membership in the National Lutheran Council and Lutheran World Federation is also proposed, but not membership in the National Council of Churches.

A small but vocal ELC group has openly opposed World Council membership on the grounds that it might force changes in the church's doctrine. At an ELC Eastern District meeting in Milwaukee early this month, however, World Council membership was favored by a 96-13 vote.



BILLY GRAHAM ADDRESSES PRINCETON STUDENTS

Evangelist (at right) talks with group after chapel program

The Missouri Synod will also be discussing wider relationships at its convention this year, although a three-man committee has recommended that Missouri remain aloof from the Lutheran World Federation on the grounds that joining would be unionism. Some Missouri publications and pastoral groups have attacked the committee's report.

Suomi Synod urged to accept bid

Inter-Synodical Relations Committee of the 33,000-member Suomi Synod will urge that group at its convention June 17 at Ashtabula, Ohio, to accept the invitation of the United Lutheran and Augustana churches to "participate in the drafting of a constitution and in the devising of organizational procedures to effect union."

The Suomi Synod, which is of Finnish background, has two possible futures, the committee said. One is to enter the current union being negotiated by the American, Evangelical and United Evangelical churches. The other is to take part in the union proposed by ULCA and Augustana, which last December issued a historic invitation to all American Lutheran bodies to consider organic union. "Historic kinship with Swedish Lutheranism is considerable" and "contacts and ties with the ULCA on the American scene have been more numerous than with any other church body," the committee said in making its choice by a 6-1 margin.

Door open for Wrigley return

Last November the Rev. Victor K. Wrigley, pastor of Gethsemane Lutheran Church in suburban Milwaukee, was found guilty by a Northwest Synod committee of doctrinal deviation. The synod at a special meeting on Jan. 26 deposed him from the Lutheran ministry. Mr. Wrigley's congregation refused to accept the synod's decision, voted by a large majority to retain him as pastor.

Early this month three members of the Northwest Synod executive committee met with Mr. Wrigley and the church council of Gethsemane Church. Dr. Paul E. Bishop, synod president, told the group that Mr. Wrigley could apply for reinstatement and that the synod examining committee would "carefully screen" such an application. Another synod spokesman said, "Pastor Wrigley would have to satisfy the examining committee that his views had changed, and that he was now in conformity with Lutheran doctrine." Mr. Wrigley had no comment to make on the suggestion.

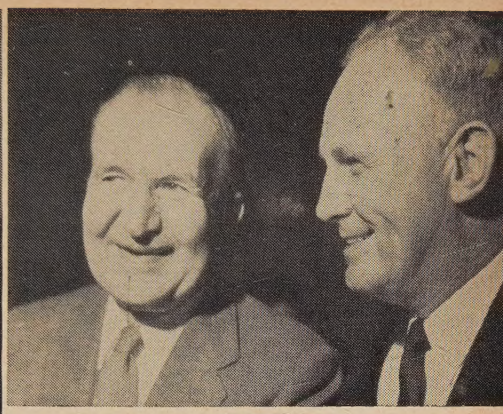
The January synod convention gave the congregation 90 days to oust the pastor, empowered its executive committee to take legal action if the congregation failed to act. Dr. Bishop said no action would be taken until after the regular synod convention, which will be held in Milwaukee starting May 15.

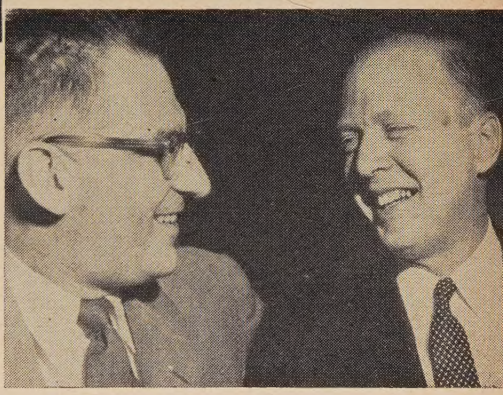
Dr. Fry urges better news content

News about the church should "pierce the depths of truth" and not just glance off the surface, ULCA President Franklin Clark Fry told synod presidents and public relations chairmen at Indianapolis on April 4. Pointing out that foreign missions were gaining public approval because they won friends and good will for America, Dr. Fry warned of the danger in regarding religion as a "useful tool to accomplish something else" rather than a divinely important end in itself.

"Christian churches are a bulwark of democracy, but their deepest purpose goes far beyond that," the ULCA leader declared. "The churches are here to reconcile man with God and so to give peace, joy, hope and true life to men."

In dealing with nations of Asia that "have suddenly come of age, Americans





STENING INTENTLY during dinner meeting synodical presidents at Indianapolis are LCA President Franklin Clark Fry and Secre- ry F. Eppling Reinartz. At right (top) are esidents George W. Miley of Ohio and Carl Tambert of Pacific Southwest synods. Stew- dship Secretary Henry Endress and Central ates Synod President Clemens Zeidler enjoy lighter moment in picture below.

---

ill have to learn humility—one of our ardest and bitterest lessons," Dr. Fry iid. "We Christians have been learning iat fact for a full generation. We have een at least 30 years ahead of political nd national developments in that key roblem. In the same way Christian iedical and educational work in under- eveloped countries has been 100 years head of Point 4 plans. Christians don't ig along behind political and industrial hanges. At many decisive points they ave long been first with the most."

mportance of publicity stressed

Every synod and every congregation ould have its own Committee on Press, adio and Television, chairman of 26 LCA synodical publicity committees ecommended at the Indianapolis session. These committees should be on the job throughout the year to help interpret the work and action of the church and should be aided by an adequate budget, the newsmen decided.

To help local pastors and laymen improve their methods, the group suggested that synods conduct institutes or workshops on church public relations. It also adopted a resolution calling on seminaries to "institute appropriate courses in the field of church public relations."

See segregation doomed

Racial segregation is on its way out, five editors of Protestant publications in the South agreed during a panel discussion at the convention of the Associated Church Press in Toronto early this month.

They added that desegregation will be achieved if "outside forces" permit it to be accomplished on a local level.

Formation of white Citizens Councils and introduction of state legislation to thwart the Supreme Court decision on school integration are temporary reactions, the editors said. They saw outside pressure contributing to this type of resistance from within the South and noted that rural areas were slower to accept change than the large cities. Churches, by approaching the problem on the plane of morality and justice, were "the most hopeful force," the panel said.

About 100 editors attended the sessions, first Canadian meeting in the organization's 37 years. Dr. William B. Lipphard, executive secretary, reported membership of 142 Protestant publications with a circulation of more than 11 million. The group adopted no formal resolutions but set up a committee to study all phases of advertising in the church press and report at next year's meeting in Philadelphia.

Conference scans church ethics

Every area of ethical problems that face America's churches, from salaries of sextons to segregation, came under discussion as 400 delegates representing government, industry, labor, agriculture and religion attended an NCCC-sponsored Conference on the Church and Economic Life at Pittsburgh last week.

Churches sometimes have been accused of a greater eagerness to examine the ethics of the steel industry than to probe into their own affairs, Dr. F. Ernest Johnson of the NCCC staff told the group. He urged higher ethical standards for local churches in dealing with their employees. "Is it ethically correct to assume that a 'certain satisfaction' in working for the church can compensate for a less than standard wage?" he demanded.

A message adopted by delegates at the close of the four-day meeting called for an end to racial bias in churches, asked a sharing of America's abundance with the needy at home and abroad, suggested that more money be spent for services that promote human welfare rather than for armaments, and told churches to apply to their own affairs the high ethical principles they urge on labor, business and industry.

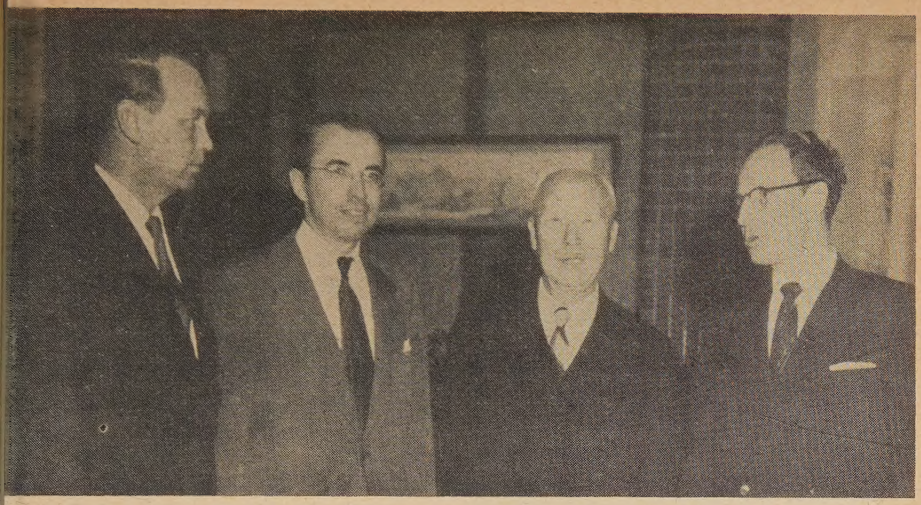
Oppose non-religious Christmas program

Christmas programs in Linden, New Jersey, schools should stress the "educational, historical and cultural values" of the season, the local school board declared in a policy statement. Noting the diversity of races, languages and religious beliefs in America, the board said that attendance at Christmas programs should be voluntary and demanded that all programs be cleared before presentation with the principal, the superintendent and the board.

The Catholic Action League, formed last December to stress the religious significance of Christmas, promptly criticized the board's program as inadequate, pointing out that Christmas commemorates the birth of Christ. The League suggested separate programs at the Christmas season, one for Christian children and the other for Jewish children. It also asked the use of traditional Christmas hymns as well as secular Christmas songs and urged that proper reference be made to the spiritual meaning of the holiday.

Catholic Bible approved for schools

Not far from Linden, the Cliffside Park Board of Education ruled that the Douay (Roman Catholic) translation of the Bible or other translations might be used by the town's public schools in complying



LUTHERAN WORLD RELIEF LEADERS CONFER WITH KOREAN PRESIDENT

Thanks for relief supplies sent to Korea by American Lutherans were voiced last month by Dr. Syngman Rhee (second from right) as the Rev. James Claypool, LWR Korean representative; Mr. Bernard Confer, LWR executive secretary; and the Rev. Werner Kuntz, Missouri Synod relief director, toured LWR projects in South Korea.

ith a state law requiring daily reading loud in classes of five Old Testament erses. Previously only the King James anslation had been used.

The board acted at the request of the ev. Joseph C. Manz, priest at Epiphany oman Catholic Church. He said Roman atholic students in public schools ob-ected to being asked by their teachers to ead from the King James version.

Bible reading in public schools was up-eld by the state Supreme Court in Ten-essee. Constitutionality of a law requir-ng public school teachers to read aloud Bible selection at the opening of school ach day had been challenged in a tax-ayer's suit supported by four Unitarian roups.

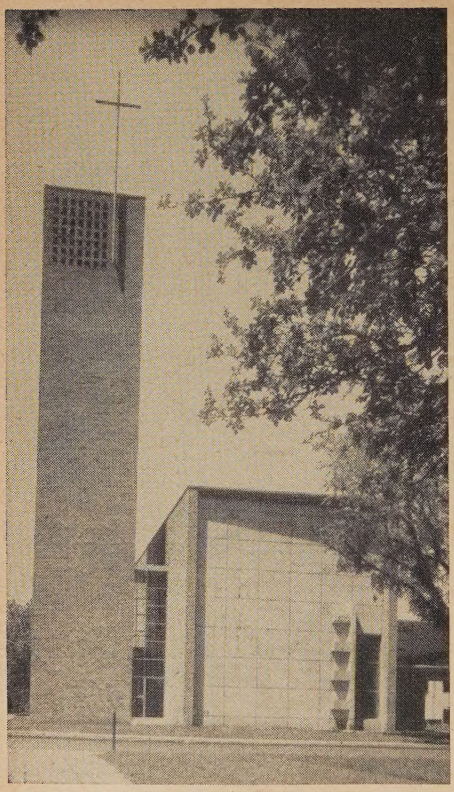
Teachers must avoid making interpre-ive comments on the Bible passage or onducting a "sectarian religious service," he court said, but found no violation of ither state or Federal constitutions in the onduct of brief devotional services.

Clergy salaries to be studied

When six local Protestant churches were left without pastors because "more lucrative" offers from other cities had lured them away, the New Castle, Pennsylvania, Council of Churches named a fact-finding committee to study clergymen's salaries.

Average clergyman in the community receives "close to $3,800" plus the use of a residence, said Fred Allen, council president. The committee will meet with church councils and consult with clergymen in an effort to find a solution for the problem of vacant pulpits.

Report on clergy salaries in seven denominations made by the NCCC Bureau of Research and Survey this month showed Presbyterians averaging highest with $4,932 yearly. United Lutheran average was given as $4,392 and American Lutheran Church as $3,973. Figures were not entirely comparable, since some included rental allowances and others did



AWARD WINNING CHURCH
Christ Lutheran of Minneapolis

not. Cash income of ministers in addition to salary was not reported.

Architects pick modern structures

Modern design scored a clean sweep in a competition sponsored by the Department of Worship and the Arts of the National Council of Churches. The 18 winners in the poll to select structures built since 1930 which are outstanding in architectural excellence were all of the contemporary type. The 35-man jury consisted of the members of the NCCC department, each of whom was asked to choose from 10 to 25 new churches which he believed typified the best in recent ecclesiastical architecture.

Top honors went to Christ Lutheran Church of Minneapolis, a Missouri Synod structure built in 1949 and designed by the late Eliel Saarinen. Built of red brick outside and in, Christ Church has won other architectural awards in previous years.

Three other of the 18 winners were Lutheran churches—Zion, Portland, Oregon (Missouri); Central, Portland, Oregon (ELC); and Central, Eugene, Oregon (ELC). Four Episcopal churches were also cited.

And so forth

Canada's "Church of the Air" broadcast over the CBC network on Sunday, April 29, at 4:30 P.M., Eastern Daylight Time, will be conducted by the Rev. Arnold L. Conrad, pastor of St. John's Church, Waterloo, Ontario. St. John's choir will assist in the broadcast.

The ULCA Department of Press, Radio and Television weekly "Church World News" program won honorable mention in the annual Ohio State University awards, the "Oscars" of religious broadcasting. Dick Sutcliffe, the newscaster on the ULCA program, was complimented in the citation for attracting the listener's full attention and for his comprehensive and unbiased selection of news items. "Church World News" was originated for the United Lutheran Publication House, is now heard over 68 stations.

Norway's Roman Catholic Bishop James Mangers is on an extensive tour of the U.S., to preach and lecture in cities with large Scandinavian-descent populations. Bishop Mangers has been at Oslo since 1932. Only 5,000 of Norway's 3,500,000 people are Roman Catholics.

The Rev. Sven Danell was consecrated in March as Bishop of Skara, Sweden. He succeeds Bishop Yngve Rodberg.

'ASHINGTON

FROBERT VAN DEUSEN

GRAHAM ON INDIA

LAST MONTH, Evangelist Billy Graham as on President Eisenhower's calling list. started out as a courtesy call, and ended with an intimate conversation that sted 50 minutes.

The next day at his news conference, senhower said that the churches should sume a role of leadership in resolving e tensions that have grown up around e question of racial integration.

Perhaps there was no connection be- een these two events. On the other nd, the relationship may have been real d direct. Billy Graham had just come ck from a nine-week tour of Asia, dur- g which he visited nine countries and rritories. He came back impressed by e intensity of interest in the American ce problem in every part of Asia.

It is known that the President ques- oned Graham at length about conditions Asia, particularly in India. He was ceptive to what the evangelist had to y about the need for moral leadership the part of the U.S.A., and the spiritual nger among the people of Asia.

orld Report

TAKING HIS VISIT to the White House a cue, *U.S. News and World Report* lled Billy Graham in for an exclusive terview and captioned the report "Asia Be Won." He made a number of teresting points:

1. The press reports and editorial comments were friendly, not revealing any basic antagonism to Christianity.

2. The Indian people, many of whom think of America as a place of crime, sex, and race discrimination, need to have the spiritual side of American life interpreted to them.

3. Nehru seemed particularly interested in finding a common spiritual basis which could lead toward world peace.

4. The Indian attitude toward communism is mixed. In general, they seem tolerant of international communism but strongly opposed to the growth of communism within India.

5. India needs economic aid, but would prefer to have it within the framework of mutual trade agreements as a matter of independence and self-respect.

6. The refugee problem in Hong Kong has the elements of tragedy.

7. News received in Hong Kong indicates that there is a growing Christian underground in Communist China.

8. There were evidences of strong spiritual life among the American servicemen located on Formosa under General George Smythe (a Muhlenberg alumnus).

9. The church in Korea is the strongest church in the Orient, with about a million and a half Christians. More than two-thirds of the members of parliament are Christians.

10. There is a hard core of Communists in Japan who are working hard to turn Japan against the U.S. and toward communism.

11. Population in Japan is increasing a million a year. If they can't get sufficient trade with the U.S., they will increase trade relations with Communist China and southeast Asia.

12. What the people of Asia want from America, more than military and economic aid, is consistent moral and spiritual leadership.

AMERICAN CHILDREN IN CHURCH SCHOOL LEARN ABOUT CHILDREN OF JAPAN

Christians See Around The World

Our churches help us learn to be world-minded—but don't get credit for what they are doing

By ROLAND E. WOLSELEY
Professor, University of Syracuse

PERHAPS YOU, like thousands of other American church people, spend a lot of time attending church meetings in which there is intensive study of how people of other countries live. You take part in sincere attempts to understand social problems in distant lands. You know of how the church has been working hard in numerous foreign lands to help solve those problems.

You are well aware that the American churches constantly seek to arouse their people to greater interest in overseas people and their problems. Churches, for more than a century, have been keeping their members informed about Christian missionary activity throughout the world.

THEN ONE EVENING you switch on your radio. You hear a speaker say that Americans are steadily becoming more interested in South Asia. "To only a slight extent," says the speaker, "the press, radio, and television have satisfied that interest. But has understanding increased? Understanding must be based on careful study and research. This means the real burden lies upon our colleges, universities, and research organizations."

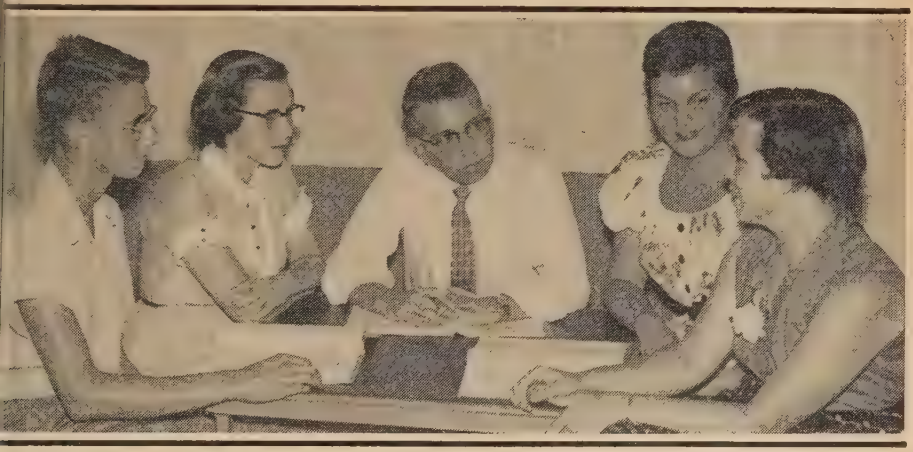
NOT A WORD is said about what the churches have been doing to build up international understanding. The speaker mentions only what is done by the government, the press, the schools. Who is this speaker? He is Dr. Horace I. Poleman of the Library of Congress. He has lived in India and traveled in Southeast Asia.

Such speeches are not unusual. Efforts of the churches through their mission programs overseas and their educational programs here in America are usually ignored on radio and television programs, at university institutes, in lectures on in-

national relations, in numerous books, pamphlets, and other publications.

When Dr. Emory Ross reviewed John Gunther's big book, *Inside Africa*, last year, he observed what I saw no other reviewer note in a secular publication: "there is . . . very little reference to the Christian religion." For many of these secular publications and programs, the sentence would be more accurate if it read: "There is no reference whatsoever book: that it is the Christian religion "which initiated and still carries on the major responsibility for educating the peoples of the entire African continent."

The general point I seek to make in this article is that numerous secular groups are uninformed about—or indifferent to—the place of Christianity in other lands, and the vast accomplishment of the Christian churches in America in making their own members international-



Youth group in Pennsylvania church discusses problems of life in Southeast Asia

the Christian religion." In some there not merely indifference but also outright attack on the idea that there should a Christian viewpoint.

Even Chester Bowles, former ambassador to India, in his *Ambassador's Report*, dismisses missionary work in that country briefly. Yet Mr. Bowles encountered it in abundance. Missionaries were doing the Point Four type of work India long before Mr. Truman, who launched the program, ever dreamt of being president.

Many travelers, writers, educators, and lecturers in the U.S. are unaware of the truth of what Dr. Ross said in his *Saturday Review* criticism of the Gunther minded. The truth of this contention is most real to me in relation to India, in whose affairs I have taken an absorbed interest since my residence there as a Fulbright professor a few years ago.

Dr. Poleman made his remarks during the year when India, Ceylon, and Pakistan were being studied by hundreds of thousands of U.S. Protestants. Nowhere in his talk, which has appeared in a book, *Understanding Other Cultures*, and was sponsored by the American Council of Learned Societies, did Dr. Poleman give the slightest indication that he knew of the gigantic educational plan of the Joint Commission on Missionary Education.

This unit of the National Council of

the Churches of Christ in the U.S.A. has been the force behind study programs and materials of many types which have been awakening Americans by the millions to the peoples of other parts of the world. This work by the JCME has been going on for more than fifty years, first as the Young People's Missionary Movement, then the Missionary Education Movement, and since 1952 as the JCME.

Nor was Dr. Poleman (whom we cite merely as a symbol of the secularist group) aware, either, of the similar educational programs that have been conducted for decades by numerous denominations not in the National Council. The secularists know of these ventures, in a general way. They are aware of their worst features (such as treating the people of other countries as heathens) but are uninformed about the important changes that have been taking place in the missionary movement.

I HAVE SAT in Asian or other international conferences sponsored by Cornell, Syracuse, Northwestern, and other great universities where none of the speakers and round-table participants seemed ever to have heard of the Christian contribution abroad, or of the enlightenment of Americans going on all year round on this continent. I have questioned State Department representatives, including those with experience overseas. Unless I encounter one of the rare few who are active in church work or who were brought up in missionary families, he has just the haziest notion of the Christian activity in international education.

Numerous U.S. representatives abroad are not themselves active churchmen, although their wives may be. Either they never were active, or the conditions under which they work overseas discourage them from being active.

THEN THERE is the fact that the Christian educational work to bring about among American church members a better understanding of other peoples, while long engaged in, has been functioning quietly. Inside the churches it has been publicized considerably but outside hardly at all. Even internally it is by no means well enough known.

Also, at times the activity has not deserved the respect of serious scholars. Theodore A. Gill, managing editor of The *Christian Century*, described well a particular type of missionary education, now happily disappearing, in commenting on a group of books about Africa:

"Theologians," he wrote, "are the church's built-in skeptics. It comes as no surprise, therefore, when they criticize the happy little brochures which most mission boards issue as mission study materials. But when the ladies who make up such groups begin to gag on all this sweetness and light, then the time really has come to look for new material. There are some local signs that we are already past that time . . . The foreign boards' glowing success stories don't even hint at what the whole problem is for the Christian mission, and so they don't begin to get churchmen ready for the brand-new answers that will have to be tried."

These comments are distinctly not true

w at comes from the JCME, although does describe the products of certain ominational boards. The JCME ma- als are not intended "to be exhaustive olarly documentary pieces which uld not get across to the average Amer- n," as Dr. William C. Walzer, asso- te general director of Friendship Press, trade name for the JCME in the book rld, has put it.

"They are intended," he explains, "to mmunicate certain basic information in interesting and attractive a form as ssible and to leave with Christians a allenge to do something to make this a tter world."

ABOUT 350,000 copies of the books and ner major printed materials about In- a, Pakistan, and Ceylon prepared for e in 1954 and 1955 were sold. These re mainly full-length books published low cost and without profit. Exact ures on the number of persons reached these volumes are not known, but on e basis of its experience JCME officers timate conservatively that about two illion persons were influenced directly that one study year.

During 1955-56 one of the two JCME emes is "The Christian Mission in a evolutionary World." As this article being written, U.S. Protestant churches e in full swing in studying this topic. ores of religious magazines have been rrying articles and editorials about it. has found its way into countless ser- ons, has been the topic of discussion at ng people's meetings in several dozen nominations, and at several large con- rences. Dr. Walzer reports that, with e year not yet concluded, a vast quan- y of materials has been absorbed by church people of the land.

Materials for 1956-1957 are already ng completed and others are in prepa- ration for the next three years, which will see intensive study of Southeast Asia, Japan, the Middle East, and Africa.

NOR IS THIS ALL. As has been going on for years and as will continue, scores of persons speak to secular groups as a result of the JCME study work. As one of them, I traveled widely in my own state of New York during 1954-55. I also spoke on India as far south as Florida and as far west as Wisconsin.

YOU MAY THINK that I believe all American church people are well informed on the work of Christians abroad or are participating in the study of other peoples. I wish I were certain that even a majority were thus well informed. But the evidence that the educational program still has much to accomplish lies in such facts as these:

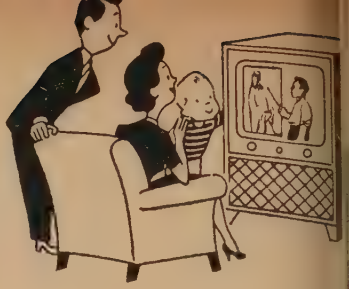
The support of missions programs among U.S. Protestant churches is still low. As of November 1954 the per-member annual giving to foreign missions in 45 denominations reporting was $1.57.

Prejudice against "foreigners" is still too strong in church circles, as is known to any counselor of overseas students seeking housing, or to committees in churches striving to find homes and jobs for displaced persons.

The experiences of Mexicans and Puerto Ricans in the U.S., even among so-called Christians, show that the ideal of international friendship often collapses when it encounters an economic or vocational test.

American church people need to be reminded that ignorance of other peoples has not yet disappeared. The campaign to overcome provincialism and fear of strange peoples, among America's church people, must go on more vigorously than ever.

ARTIST AT WORK before TV camera shows how pictures are painted



A LUTHERAN PAINTER, Siegfried Reinhardt, has found a new way to bring art before large audiences—and at the same time to bring about a better understanding of artists and their work.

Not only that, but by accepting a challenge that most artists would have turned down flatly, the St. Louis painter made a substantial contribution to religious art on the one hand and to adult education on the other.

It all came about when Producer Vincent Park of educational television station KETC in St. Louis asked the painter to "Go on television and in seven half-hour installments create and put on canvas a work of art. In other words, you will have a half-hour each week for seven weeks in which to create and develop a painting."

SOUNDS SIMPLE—except that few artists (quite understandably) are willing to work under deadlines—especially the rigid, split-second deadlines of the television studios. More than that, a good artist, seeking perfection, may start a painting many times before he finally puts it on canvas.

"What if after the first five or even six programs I still haven't been able to make the proper start?" asked Reinhardt. "What would your audiences think then?"

Producer Park had an answer. "We'll take that chance. We want to bring our viewers closer to art and to the problems of the artist. No matter what happens, we'll have achieved our goal."

So Reinhardt, an artist who specializes in semi-abstract religious painting, went on TV. As the cameras and hot studio lights focused upon him in that first program he faced a depressingly flat, blank board. He had to decide what to put on the board and how to do it.

"I DON'T KNOW WHETHER the audiences saw it, but I was really sweating during that first program," said Reinhardt who ordinarily works in his own home studio. But by the second program lines and substance began to appear on the canvas. The painting was beginning to take shape—and Reinhardt's audience was swelling to thousands for this new kind of "mystery" show.

Soon a rough-hewn cross began to appear and by the fourth and fifth programs the outline of a figure became evident. Then, as the series of programs neared an end, strong, worshipful hands—key parts of the painting—were stroked onto the canvas.

By the end of the seventh program a painting had been created. It was "The Man of Sorrows," a depiction of Christ. "At the time I didn't really know what I had done," says Reinhardt, "but I believe now that the painting is one of my best."

BUT THAT WASN'T the end of the seven programs. As they were presented "live" over KETC, they were kinescoped for the Educational Television and Radio Center, nonprofit national program-service organization for educational television stations.

By WILLIAM A. HARPER

REINHARDT DID NOT KNOW WHAT MIGHT HAPPEN IN SEVEN HALF-HOURS. PICTURE HE PAINTED IS ONE OF HIS BEST

The series has been made available to e other stations of the educational net-ork—including sixteen cities from Bos-n to Seattle. To make the programs vailable to even wider audiences, the enter through its Extended Services an will offer them to educational institutions later in the year for sponsorship over commercial stations in areas where there are no educational stations.

"The Painting" is one of many ways in which the Center and its affiliate stations are "pioneering" in this new dimension for education and culture. The "net-

work" dared to bring before its audiences a children's series in which there were no blazing guns. A series which the Center developed and distributed called "Religions of Man" brought hundreds of letters from fascinated viewers. Educational television brought an understanding of rocketry and outer space to thousands of viewers through a series of programs called "Frontier to Space."

The Educational Television and Radio Center was established by the Fund for Adult Education in 1952 and last year received a $6 million grant from the Ford Foundation. Since it began regular programming services in 1954, the Center has developed and distributed more than 1,200 programs. That's some of the background which explains how such an experiment as "The Painting" could be carried out.

As for Reinhardt, he is happy in the knowledge that he accepted a challenge which enabled him to bring a religious work before thousands of television viewers and at the same time to instill in his viewers a greater understanding of members of his profession and their work. Judging from the phone calls and letters received in response to the series, his audiences lived with him every tense minute of "The Painting."

ADVICE FOR CHURCH USHERS

CHURCH USHERS should not embrace the ladies, tell fish stories during the sermon or "snoopervise" the collection plate, an expert advised in Dallas, Texas.

E. M. Hosman of Omaha, dean of the School for Church Ushers, was in Dallas to conduct a course in how ushers can win friends in the congregation and help churchgoers to a satisfying worship experience.

Mr. Hosman is a believer in having trained and thoughtful people on hand to engineer the movement of crowds.

The dean has strong views on the subject of distracting influences in church which interfere with worship. He mentioned as examples: a beautiful blonde in the choir wearing pendulous sparkling earrings; and an usher noisily opening a window while the minister is preaching.

Mr. Hosman said that when he began the school for ushers 15 years ago it was with the thought that churches could improve their public relations. "Banks and airlines have their front men. Why not churches?" he asked.

About 15,000 ushers have taken his course, which covers such points as proper press, welcoming, helping the infirm, crying babies, the etiquette of handling the occasional drunk who wanders into church, what to do in emergencies.

His don'ts for ushers include these:

"Don't shake hands unless a member wants to" (a handshake can be painful to a person with arthritis).

Don't be a bird watcher, "searching for pigeons on the rafters," while the rest of the congregation is bowed in prayer.

Don't use the wet-thumb method in passing out programs.

Don't open church doors until the service is over, else people will leave early.

"Churches spend too much money for good ministers, beautiful buildings, and fine music to have some careless ushers spoil the worship experience," Mr. Hosman said.

GUSTAV K. WIENCKE

CHRISTIANS IN EGYPT

IT WAS A SENSATION when the Coptic uth leaders gave their report last spring an ecumenical youth conference in irut. From Greece to Iran no Chris- n youth group could match the story the Egyptian Christians. Word-of- uth rumor was that the young people d even gone so far as to kidnap the ptic patriarch in order to bring about eded changes in their tradition-bound urch! We had heard echoes of this uth work report in Jerusalem and Leb- on. Now in Cairo we wanted to see ourselves what is happening in the ptic Church.

A chance remark gave us a clue. "Every ursday a big youth Bible study group ets out at the Coptic church near the o," we were told by some United Pres- terian missionaries. Best guess was t they would meet before supper, be- en five and seven, but no one we ked to had been there.

THAT THURSDAY we hunted up the urch. Its twin spires are still under nstruction and are a prominent land- rk on the tourist road to the pyramids. servant ushered us into the house next or and presented us to the bearded tropolitan. Coffee cups were produced d we tried to explain our errand to Arabic-speaking cleric. He wore a ny black headcovering, like coils of k rope about his curly hair.

But his eyes were blank. "Perhaps we ed to see the Coptic museum? . . . Or s it an old Coptic Bible?" The Metro- itan shuffled some papers busily on his desk, and finally admitted that there was some sort of Sunday school teachers' meeting in the church basement. "Could we attend?" He nodded briefly and took us to the stairs. When we were down, he had vanished and we looked up at the rough brickwork of the new church.

It was not long until a smiling group of young men greeted us. "Coca cola or tea?" they asked. We looked into the faces of young Egyptians—some of them with eyes and lips like those we had seen on ancient Pharaonic sculptures. All were university men and most of them engineering or medical students in the big Cairo University. And all were intensely interested in their church and ready to serve it with time and ability.

EVERY THURSDAY, several hundred Coptic university students gather here. Boys and girls are strictly separate, because Copts follow many of the social patterns of the Moslem world. First comes a period of Bible study. Then they divide into small discussion groups which deal with various problems of Christian work, particularly teaching in the Sunday school.

On Sunday the young students go into the villages to serve their Coptic fellow-Christians. Proudly they showed us their "office" for the publication of Arabic

COPTIC CHURCH KEEPS ALIVE CHRISTIAN TRADITIONS IN MOSLEM NATION ON THE NILE

literature for the new Sunday schools. Most amazing was the new library, filled with the most modern books on Christian education published in America.

We were lucky to meet two of the leaders of this pioneering "reform" movement. Mr. Yessa Hanna is a slender, young radio engineer who leads the Bible study and is busy every week training Sunday school teachers. He is the spark for the youth movement, but its sustaining strength comes from a fresh study of the Bible in Arabic.

Abouna (Father) Makary el-Souriany is like a breath of fresh air. This bearded Coptic priest is a storm center in his church. Tension between the lay reform movement and the hierarchy elected from the monasteries (not the married priests) was inevitable. In Abouna Makary the youth have an ally and he is making good use of his training at New York's Union Seminary to build up Christian education in the Egyptian church. This young seminary professor was keen to know more about Lutheran church school literature. "You Lutherans are close to us," he said.

COPTS WERE THE FIRST to realize the monetary value of a western education. Many of them are middle-class folk—artisans, merchants, white-collar workers, and many hold government jobs. Out of the young Coptic college students came the lay reform movement.

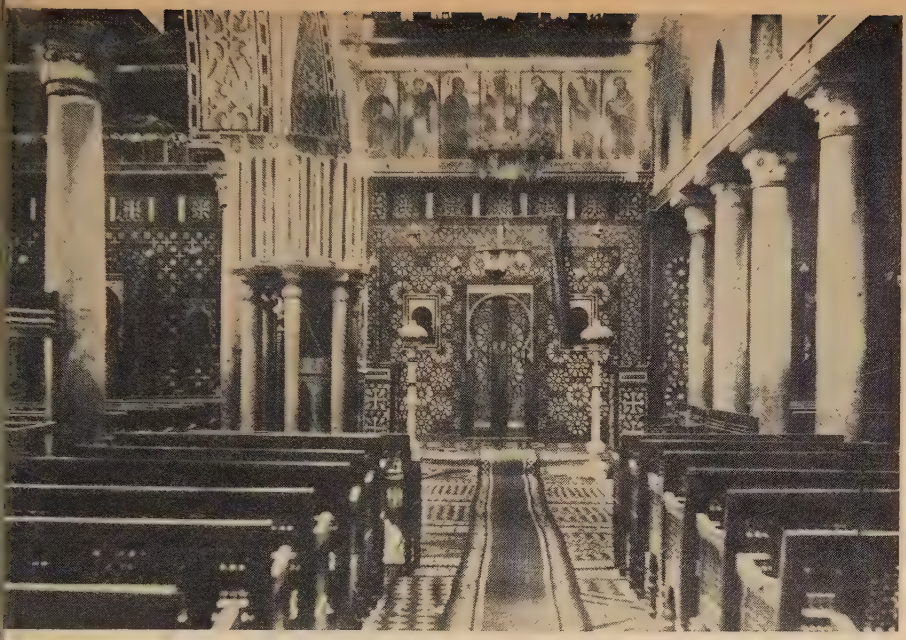
"What do the university men and women do in the villages?" we asked. "Visiting, and teaching, and . . . social work." What sort of "social work" we wondered. Had we visited an Egyptian village? We shook our head. "Well, when you do, you'll know what needs to be done." On a map they showed us where the youth movement had established 40 new elementary schools.

Out beyond the ultramodern boulevards of Cairo we saw the real Egypt—palm-fringed lush green fields, compact adobe villages, water buffalo and white ibis birds, donkeys, camels, children, pigeons, black-shrouded women. And from the Delta to the upper reaches of the Nile we saw landmarks of Christendom's longest persecuted church.

The story of how the gospel came to Egypt has never been written. We have no book of Acts to tell how the Christian message spread from Alexandria to Thebes, but it did inundate the whole Nile valley with an invigorating stream. The sterile shell of Egypt's ancient paganism had long since lost any meaning for the *"fellacheen"* (plowmen), and the farmers embraced the new faith with joy. From Egypt missionaries were sent into the mountains of Ethiopia which remains Coptic to this day.

IN THE DESERT between Alexandria and Cairo we waded over the soft sand to visit ancient monasteries. Here early Christians took refuge for an ascetic life of meditation and purity. Athanasius, Egypt's greatest Christian leader, saved Christendom from the popular and appealing heresy of Arianism. The creed that bears his name is one of the three ancient creeds of Christendom. And Christian Scriptures, translated into the language of "Aegyptos" (hence the name, "Copt") are still studied by scholars who want to find out what the earliest texts of the New Testament were like.

Monks still meditate, fast and pray, copy manuscripts, and write books under the white-plastered domes of the monasteries. But all too many of them are uneducated and sunk in a moribund ritual and tradition. The young Copts, burning to bring life into their churches, saw how unable the clergy were to respond. Some accepted the challenge and



COPTIC "SUSPENDED CHURCH" IN CAIRO

The altar is hidden behind a screen, with saints above and ostrich eggs below

ok orders as priests, matching their rds with deeds. In Cairo we met a ng ex-medical student in the garb of monk, now taking graduate work in Institute for Coptic Studies. It is a n of hope.

The early flowering of Christianity on Nile was soon subjected to the hot st of persecution. That persecution continued to this day in one form another. Just because the new faith ead so alarmingly, the Roman emors forbade the peasants to become ristian. Persecutions raged through the ire third century A.D. Then when the eek Christians gained the ascendancy the Byzantine Empire, they, too, med a hard hand against the Coptic ristians whom they regarded as etics.

In A.D. 640 the Moslem conquerors of ypt came. At first they tolerated the Copts for resisting the Byzantine rulers. Later on they drew the red-hot rake of fanatical persecution over the Copts down the whole length of the Nile. They destroyed the churches, hunted out the fleeing Christians, and slaughtered them. There were times when every Copt was compelled by law to wear a five-pound wooden cross around his neck. "Take up your cross and follow me" became literally true. And if they wanted to ride a donkey or camel, they had to do so sitting backwards!

COPTIC CHRISTIANITY seemed to wither into a tough, unchanging form. It did not grow but it did not die out. In fact, Copts are proud that they are the only true Egyptians—direct descendants of the ancient people of the Pharoahs, and the only people to preserve Egypt's ancient language and dialects. They have done so in their Scriptures and liturgy.

Copts, however, all speak Arabic today. Their songs have an oriental lilt, and their beautiful church, "The Suspended Church" in Cairo, is richly ornamented with inlaid arabesque wood carving. Interwoven in the abstract geometric designs are Christian symbols. Ostrich eggs hang from the ceiling—to fix the congregation's attention and as a symbol of eternal life.

Many Copts took the name "Mukarios," meaning "happy" or "blessed." They experienced the truth of Jesus' words: "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account." Today, Copts number about about two million, roughly 7 per cent of the population of Egypt. They know that any nationalistic upheaval can turn riot mobs against them. Every Copt from birth is subject to discrimination and insecurity in a Moslem world.

In Upper Egypt we visited a remote and "untouched" village on the more neglected east bank of the Nile north of Assiut. No foreigners came here until a Christian literacy team arrived last fall and we wished to see this new and exciting venture in missions.

We stood in the hot, ankle-deep dust and looked on the drab, mud-brick houses that crouch between desert and green, palm-shaded fields. "You are in a city of refuge," said our guide, and pointed to the brazen, rocky hills. In the brilliant sun one could see tiny black holes in the cliffs—caves where Christians hid. At night they would creep down the five miles to get water from the Nile. They had fled here to gather around the monastery of Father John—hence the name of the village: Deir abu-Hinnis, a corruption of the old Greek name, Johannes.

Doorways are marked with white crosses and many villagers have a cross tattooed on their wrists. That means they can never conceal their faith for they are branded with the mark of Christ. Here live 5,000 Coptic farmers and about 400 evangelicals. It is an entirely Christian village.

As a matter of courtesy we first called on the Coptic priest. He received us in state on chairs covered with white muslin. When he asked us about the difference between Lutherans and Presbyterians (Egypt's largest evangelical group), we had the opening to ask him how Copts and Evangelicals differ.

Copts are "monophysites" who believe that Jesus Christ has only one nature—divine. At the incarnation his human nature was absorbed into his divine nature. Hence Copts think of Jesus as only apparently but not actually subject to our human weaknesses and temptations. This tendency also characterizes most evangelical Christians in Egypt, most of whom come from Coptic families.

The priest led us to his church, now sunk six feet in the ground as the village rubble rose around it. Red-painted acanthus capitals indicate its great age—dating back to the fifth century. One looks down a series of tall, narrow arches to the screened altar. In the vestibule sit the young and untaught. As Christians advance in their understanding, they are admitted to sections closer to the altar—just as the early Christians used to exclude catechumens and the untaught from their communion meals. Women are screened from the men. Treasures of the church are ancient ikons—battered paintings on wood and not likely to arouse the cupidity of Moslem plunderers.

As in all village churches, services are held daily. The church is the real center of the village—both Coptic and evan-

PULPIT IN CAIRO COPTIC CHURCH SHOWS ORNATE DESIGN, ORIENTAL INFLUENCE ON ARCHITECTURE

ical. But hardly more than a hundred n crowd into the Coptic sanctuary. A ntury ago Bible study was frowned on and the priests held fast to Coptic ual. For this reason, some Copts turned ay to the thrilling Bible preaching of Presbyterian missionaries. "The people were crazy to hear about the Bible," said a young man in the village. Thus an evangelical church grew up.

Relations between Copts and evangelicals are good, on the whole. Of course, there are points of friction and jealousy. In some places, backward and superstitious Copts are stumbling blocks to Christian mission work. Coptic young men in Cairo told us, "Evangelicals ought to do mission work among the Moslems and not take our people." But in Deir abu-Hinnis, the Coptic priest and evangelical pastor work together harmoniously. "He does everything we do," said the pastor, "except street preaching."

How much progress a lay reform movement can make in a church strictly controlled by a monastic hierarchy is a question. But in this village as well as in others, we saw Coptic Christians eager to learn and use better methods of strengthening and building the Christian church.

If our entire aim were to know the Bible and understand it, but we did not make its message personally and experientially ours, then we should be doing less than Christian education. This is the essential distinction between biblical education, which is teaching the Bible, and Christian education, which is the process of becoming a person in Christ. The Bible is an indispensable aid and resource in a process that is emphatically experiential.—D. Campbell Wyckoff in *The Task of Christian Education* (Westminster)

FIVE MAKE A FAMILY——

AMATEUR PSYCHOLOGY

I DROPPED IN TO SEE Mrs. Sym on my way to the store. These last months can get long and seeing lots of people helps pass the time.

There was a long pause after I rang the doorbell. I was just about to turn away when the door opened a cautious inch or two. "Come on in, but give me time to slip out of sight," said a conspiratorial voice. "I was not going to go to the door, then I could see through the living room window that it was you. I thought you wouldn't mind."

I COULDN'T IMAGINE what she was talking about, till I saw her. Even her best friend couldn't deny that she looked a fright. Her hair was pulled back any old way. The maternity smock over blue jeans was stained with a round wet spot. "What under the sun are you doing?" I demanded. "Are you all right?"

"Perfectly!" She began to laugh and I laughed with her. "I guess I shouldn't let even you see me like this. But I was going to be alone all morning, since Sym had to go to that ministers' meeting. He fusses about me so much that it seemed like a good idea to scrub the kitchen while he was gone. My doctor says it won't hurt me but Sym is still pretty old fashioned, I guess. So I dressed for the job, not for receiving company. Not that I need to tell you, after you've had a look at me!"

"Really, I thought you always received visitors with your nose all shiny."

"I suppose it's really lighting up the landscape. Want some dark glasses while we talk?"

"You look all right for the job you're doing. I should have had better sense than to drop in at such an hour. And I hadn't anything special to talk about. Just wanted to know whether you want anything at the store."

"Oh, come sit down. You'll make me think I've scared you off. And don't apologize for dropping in in the morning. I have visitors at all hours around here. I like it. But usually I'm not quite such a mess."

"No, I'm not going to stay. You have your hands full and I'll let you get back to work. Just promise that if you get lonely you'll give me a call."

"You're sweet to think of it and I may do just that. I'm not allowed to drive and that does cramp my style. No, I'm not lonely and —" she paused, as though wondering whether she should say it, "I wish people wouldn't act as though I'm being imposed upon. Oh, not you. I'm glad you think enough about me to care whether I am lonely. But Mrs. Matteo was here the other afternoon and, really, she bothered me. She acted as though I ought to resent having a baby, instead of being thrilled out of my shoes!"

"DON'T MIND KATHY. She's acting very queer about a lot of things lately. She seems to have a grudge about a great deal of life. I don't know just what's back of it."

"Now that you mention it, she did seem disgruntled about almost everything

Lt came into the conversation. I re-mbered the part about babies because nnoyed me, but that was just one thing. e seems to feel that one clique of men are running everything at the urch. That was so ridiculous I didn't e it a second thought. But do you pose someone has hurt her feelings?"

"If so, her feelings were probably sit-g right out on the surface asking to be rt."

"That's a good way to put it! Most ple who get their feelings hurt really ng it on themselves, don't they?"

"Pretty often, seems to me. Of course, u can get so insensitive that nothing netrates and that's bad, too. But stand-; here talking isn't finishing your chen. I'll let you get back to work."

"O.K. We can continue our amateur chology some other time. It's much tter than gossiping, don't you think so?"

"Certainly, even if it is hard to tell the ference sometimes! So long!"

"I won't stand at the door and wave you!"

"Now *my* feelings are hurt!"

THERE WAS SUCH a crowd at the market d my mind was so full of Kathy, I uldn't seem to concentrate. I picked some frozen things for supper and led it a day. The feeling that I must something to help straighten out thy's thinking was very strong. As I t into the car, I decided that since I dn't spent as much time at the Sym-ton's as I had intended, I'd just pop ound to see her. Perhaps she would k to me.

As I turned the corner, I thought how e it was that the church stands there, t just providing a place to worship, but king like a church. The building itself ries a message to the community. I wed down, thinking about that message. The car behind me blew impatiently and without thinking too much I turned into the church parking lot.

It would be restful to spend a little while alone in the church—alone with God. I picked my way over the gravel of the parking lot and went around to the front door which is always unlocked. Inside, peace seemed to gather me in. The busyness of my daily round dropped away as it always does here. I slipped into my favorite pew and pulled out the kneeling bench.

MY PRAYER started as a prayer but turned into a sort of reverie. I wasn't exactly talking to Christ, I was thinking in his presence. I sat back and picked up a *Common Service Book*. It fell open to one of those Gospels after Easter where Jesus is telling about the coming of the Comforter. I thought of what Pastor Ittel had said about the passage and I realized how fortunate we are to have two pastors to open up the scriptures for us. I thought back to our panel discussion on "Sons for the Ministry" and I sent up a little prayer of thanks for our own pastors. They are truly wonderful men.

I realized more than ever how important it was to recruit more men for such work. Maybe some of the fine boys in our own congregation would feel themselves called.

My mind drifted back to Kathy and her inconsistent objection to the program. At one moment she was afraid we were going to urge mothers to send sons into the ministry whether the sons felt called or not. The next she felt excluded because she had no son to send. There was no doubt that she needed help. But I was less confident than I had been earlier that I was the one to help her. I knelt, once more, asking God to do what I knew I could not accomplish for her.

WORSHIP NOTEBOOK

I USED TO READ a gossip column. It was one of those chatty things full of stories about celebrities. Most of the time it made no impression upon me. Occasionally however, the writer would fasten upon an opinion and preach it so forcefully that I would jump at the chance to write her a very sharp letter. Keep to the facts, lady. No opinions, please.

But opinions must be expressed. They provoke discussion. So here's *one* of my opinions.

I LIKE THE SERVICE of worship in the Lutheran church. I find something here I do not find in the same degree in any other church of Christendom. In our services I can, as a pew-sitter, take an active part. I know that it isn't a one-man show, nor is it a mob meeting. When I worship in a Lutheran church I feel myself a player in a sacred drama. With the pastor and the congregation, I am (and I use the word in its proper sense) performing for God.

Unfortunately however, I can't help but feel the first faint signs of something going wrong. A strange (at least of Lutheranism) malady is beginning to invade our worship. Its deadly poison is attacking some of the participants. *In my opinion* our choirs are infested with "anthemitis."

There is scarcely a parish church where the choir doesn't sing at least one anthem on a Sunday morning. One anthem! The rule now seems to be *two!* And if the junior and/or young people's choirs are present, doting parents want to see and hear their cherubs.

The result is, of course, that portions of the service are taken away from the people and the result is often a sacred-concert. What more can a pew-sitter do than sit and listen?

Moreover, the anthems a lot of choirs sing today are way beyond their capabilities. Difficult selections that an accomplished professional choral group would not undertake without months of arduous practice are "gone over" for a few weeks (often with many members absent from practice) and then pompously "presented" at the service.

All this has a devastating effect.

CHOIR MEMBERS "point to" the anthem. At the weekly practice, the hymns for Sunday are sung through oftentimes hurriedly. A little more time is spent on the Introit (if the choir bothers to sing it), and then the anthem is worked and reworked. I have often heard tenors, basses, sopranos, and altos call for repeat after repeat of a line of an anthem. I have seldom heard similar requests for a phrase of the Introit, not to mention the hymn.

Another effect of this disease is to make choristers feel more like actors before a human audience than angels praising God. The atmosphere of the concert stage enters the church and the old "grandstand play" becomes obvious. Who hasn't seen the soloist who turns toward the congregation and "belts out" her (or his) melody with all the dramatics of a diva (or basso) at the Metropolitan?

One pastor told me his congregation spent a large sum of money building an enlarged gallery at the rear of the church. The organ was handsomely rebuilt and

ervices became an inspiration. Soon ne of the choristers was agitating for mporary chairs in the front of the urch. The excuse: the chorister could ng better facing his audience.

Nor is the malady confined only to ngers. While the console has been put the side and sunk in the pit, the ar-ngement hasn't completely wiped out rm waving by choir directors or dra-atic playing organists. Arm waving is l right with Mitropoulos and Stokow-ii and bench-sliding and facial gym-astics are fine for Liberace or Iturbi, t they don't belong in church!

Don't misunderstand. I'm not an icon-last nor a monotone. I've sung in sev-al choirs under some fine musicians, nd I venture to say they are pretty uch on my side. I like anthems. But want them well-done, and for God. efore a choir gets ambitious to do the *lessiah* or the *B Minor Mass* or even a mple little piece from a lesser light, it ght to know *why* it is singing and what s limitations are.

The service is primary and should re-ive first consideration. The Introit and radual are parts of that service. I feel emember this is *my* opinion) that no oir should tackle any anthem until it gs both these parts of the service every nday.

Next, the choir can help the congrega-n to learn hymns. The average con-egation knows pitifully few of the ymns in the *Common Service Book*. This sheer laziness on the part of pastor and oir members. Of course they don't ow them, but how can they learn unless e hymns are sung? There is no reason h unfamiliar hymns cannot be sung as anthem on certain Sundays. But this material for another column.

Also, choir members ought to sing the ymns—particularly in the processionals and recessionals—in unison. There is nothing quite so unsettling to a weak singer in the congregation who boldly lifts his voice in song when he has the full support of the melody and then finds himself joined only by the tenor and bass parts as they drift into the distance.

Lastly, let's get rid of dramatics in the church. Concert hall techniques are out of place. Organists, choir directors, and choristers should perform not for the congregation which looks at the gestures but for God who looks on the heart. Music is the handmaid of religion, not its mistress.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Which one?

QUESTION: For two years Carol and I sang in the same choir. I liked her very much and always escorted her home. But I never entered the house because her father did not allow her to keep steady company until she reached 21.

I do not smoke, drink, or gamble, and therefore was able to save money for the important day. On Carol's 21st birthday I proposed to her and was accepted. We agreed that I should call on Sunday and talk with her parents. When I called, the father, a big heavy man, was in the parlor reading the papers. He didn't even return my greeting.

He asked me what I wanted. I told him. He threw down his papers, jumped

up and bellowed that he would never let his only child marry me. He didn't want his daughter to have the kind of life my mother had. I was just about petrified—speechless.

I admit I am not proud of my father, but he was kind and generous. Drink was his weakness. I left in a daze and for weeks was sick at heart. I stayed away from choir and church. My mother was my only comfort. In three months I learned that Carol had married a man from another part of the state.

A little later a co-worker invited me to go with him to his church. Every member had promised to bring someone to the next service. He called for me with his car and took me to his church. It is a small congregation, worshiping in a small hall. I enjoyed the hymns and the sermon. I continued going there, since the people were very friendly. A young lady played the piano and taught a Sunday school class. She turned out to be a very cheerful person and a hard worker in an office.

One evening, after rehearsal, when we stepped outside it was raining. She had no umbrella whereas I had. She accepted my offer to walk her home. She invited me in and introduced me to her father and mother. What a difference it was to meet such friendly people! I was invited to call again, and I did.

My heart healed, though the scars remained. Two weeks ago when I left work, who stood outside the door but Carol's father! I was nervous. He came up to me and spoke pleasantly. He told me how sorry he was for what he had done. He told me his Carol, after four months of marriage, had returned home and got a divorce on account of her husband's drinking. He asked me to return, to see her again.

Shall I return to a home which almost made me a mental case or stick to this wonderful girl and her kind people who rescued me when I was worried almost to distraction?

REPLY: Carol's father was unreasonable and unfair in not allowing her to keep regular company until she was twenty-one, and showed himself quite irrational when he refused your suit. Furthermore, it doesn't seem that Carol showed much courage or loyalty to you. She hardly seems like a steady person, since she married someone else in less than three months, and in four more months was divorced on grounds which are not approved by the church.

The second young lady and her family have shown a fine spirit and you are happy in the new church relationship. On the scant evidence which you have produced, it appears that you would have a better future in the latter relationship. But don't hurry the romance. Take plenty of time for each of you to get well acquainted with the other and with the personality traits of each. A few pleasant evenings should not determine a relationship which is to last for life. Enduring qualities and conditions are needed. Caution is in order, and it will prove advantageous to both of you, and to all concerned.

On the basis of available information, that is the way it looks to me. But let no one decide for you. You and the girl need experience together, and a chance to study one another for some time. Then, with all facts in hand, together you can come to a rational decision.

Problems to be answered in this column may be sent to Dr. Rudisill at 1228 Spruce Street, Philadelphia 7, Pa. Urgent matters will be given his immediate attention by mail.

Sector Project Explained

New Techniques for Church Fund Raising. By Othniel A. Pendleton. McGraw Hill. 256 pages plus 109 pages (canvass kit). $5.

"You can raise more money for your church. You can do so now, within the next ten weeks. You can, because others like you and your church have been doing so since 1951." These are the confident first words of a book that ends, "What has happened in interdenominational circles in New England can happen anywhere." Confidence of this sort is either foolishness or supportable by facts. Mr. Pendleton supplies the supporting facts in the appendix.

The method by which increased financial strength may be achieved is described in detail in the first half of the book and is known as the sector plan. Two brief chapters introduce the reader to the method. Each of the next ten chapters describes in detail the successive steps that should be taken. Three concluding chapters discuss "Strengthening the Whole Church," "What Happens the Second Year?" and "The Sector Plan and its Future Possibilities."

A book of this type was inevitable. The story of experimentation that led to successful experiences had somehow to be told. "Niel" Pendleton was one of the few persons qualified to tell it. He writes in a clear and direct style. The book is filled with specific suggestions and interesting facts.

The material that is provided is not likely to lift the spirits of self-satisfied congregations or to inspire negative-minded leaders. The application of the method can do this, however. This book is directed to those who want earnestly to build the church but do not know quite how to do it. It is a workbook and includes a "Canvass Kit."

Norristown, Pa. SAMUEL E. KIDD

American Religion

Religion in Crisis and Custom: A Sociological and Psychological Study. By Anton T. Boisen. New York: Harper. 271 pages. $4.

Since the time of William James and Max Weber numerous efforts have been made to use the methods of the psychologist and the sociologist for the understanding of religion. The author of this book has devoted a lifetime in applying these methods to the study of American Protestantism. The present study summarizes the results of his investigations.

The author is at his best when he analyzes the forces at work in American thought and society which contribute to the growth and development of denominations. He is inclined to focus attention upon the sectarian type of denomination. Sects, however, tend to become churches; and this Boisen considers one of the chief advantages of the American experiment in religion. Interplay of the creative and conservative forces in organized religion in American Protestantism is, he claims, unique in world history.

A frank statement of tendencies making for institutional health furnishes a helpful basis for discussion for the church which desires to re-evaluate its program.

Carthage College M. W. BOYER

Commentary on Epistles

The Interpreter's Bible. Vol II, Abingdon Press. 763 pages. $8.75.

Volume II of *The Interpreter's Bible* compares well with the volumes which have previously appeared. The introductory articles are up-to-date in use of the results of modern historical criticism. The exegesis is clear, and the exposition abounds in insights and suggestions applicable to Christian life of today.

The volume contains commentaries on Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, and Hebrews. Since several authors are involved, it is inevitable that some variations

of opinions will appear. E. F. Scott (Phil.) and F. W. Beare (Col.) favor Rome as the place where Paul wrote these letters, while John Knox (Philem.) regards the evidence favoring Ephesus as very strong. All of them accept these letters as genuine.

Knox argues that Onesimus became Paul's helper and eventually bishop of Ephesus. He also refers to the possibility, discussed at length in his *Philemon Among the Letters of Paul,* that the recipient of the letter and owner of Onesimus was Archippus rather than Philemon.

I and II Thessalonians are accepted as genuine, but the three Pastoral epistles are definitely assigned to a later date. The authorship of Hebrews is regarded as unknown. These views represent in general the conclusions to which modern scholars have come. Since the authors of the various articles have had an opportunity to read one another's work, there are numerous cross references, and the reader can readily check what the others have written.

The exegetical comments are brief and to the point. There are in general no unnecessary comments on words and phrases whose meaning is obvious. Instead there is rather extended comment on obscure and difficult passages; for example, Phil. 2:5-11; 3:1-3; Col. 1:15-23; I Thess. 4:13-18, etc. The exegesis of Hebrews (A. C. Purdy) is somewhat different in that much more attention is given to the Greek text and to comparison with the Septuagint.

The exposition is a valuable part of the commentary. The writers try to apply the text to the reader of today, and to bring out its significance for both individual and social life. ERIC H. WAHLSTROM

Rock Island, Ill.

Middle-Western Memoirs

85 American Years. By Henry Carl Luckey. Exposition Press. 230 pages. $3.50.

Long after most people give up any idea of writing, Henry Carl Luckey picked up his pen. *85 American Years* was the result. The author is a former Nebraska congressman who now lives at Richmond, California, where he is a member of Grace Lutheran Church.

Before coming West, Mr. Luckey left a 160-acre farm to Tabitha Home at Lincoln, Nebraska. He also recently announced that he plans to endow a professorship at Pacific Lutheran Seminary.

At age 87, he began this autobiography. In a few brief chapters he describes how his parents migrated to America from Germany in 1867. He tells of the hardships of pioneer years in the Middle West. He portrays the grim depression years, with keen understanding of the farmer and his problems. In describing his years in Congress (1935-38) he gives candid, behind-the-scenes report on political personalities, developments, and intrigue.

He opens his chapter on "America on the Road to Armageddon" by stating that "we were propagandized into World War I—we were lied into World War II—we bungled into the third war" (Korea). He concludes this chapter by saying, "Moral precepts have now lost their efficacy. The world today is facing moral bankruptcy. Force, only force, counts today. Before us is either moral rebirth or Armageddon." MILUS W. BONKER

Richmond, Calif.

Book Brevities

Thinking Together About Marriage and Family. By William and Mildred Morgan. Association Press. 178 pages. $3.50.

This is a workbook intended for discussion groups of youth or young adults. There are 10 topics on "Planning for Marriage" and 10 on "Planning for Family Life." There are outlines for the discussion, thought-starters, lists of pertinent books, films, and filmstrips. The book should prove to be far above average in helping serious-minded people to study questions regarding marriage and the home.

Walks with Jesus. By B. Lewis. John Knox Press. 78 pages. $1.50.

These are beautiful and helpful meditations for any earnest Christian regarding companionship with Christ.

Harkins, Bergendoff to Speak at Synod Convention in Clinton

By ALFRED J. BEIL

DES MOINES—Each spring there is competition between the corn-growers and church leaders of Iowa. Both would like to have the undivided time and attention of the people in this state. Since the urge of spring is helpful in getting corn planted, it is also the best time for the planting of the "good seed" and reviewing the progress of the church.

A report on the second year of the Iowa Synod's *Second Century of Progress* is before the delegates of the convention. St. Paul's, Clinton, the Rev. Maurice Lesher pastor, serving as convention host, May 21-24.

ULC representative will be Dr. George F. Harkins, assistant to President Franklin Clark Fry. He will report on program and progress of the United Lutheran Church in America, and give the banquet address. His subject is "The Ongoing Program of Evangelism."

In the interest of creating closer co-operation between Augustana and United Lutherans, Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill., is scheduled to give the opening address. He will present the cause and program for Lutheran unity.

Dr. G. Everett Arden, professor of Augustana Lutheran Seminary, Rock Island, will give three devotional addresses on "Our Continuing Task."

THE SYNOD'S PROGRAM has three basic concerns: Increased Sunday school enrollment; a growing communing membership; and greater stewardship responsibility.

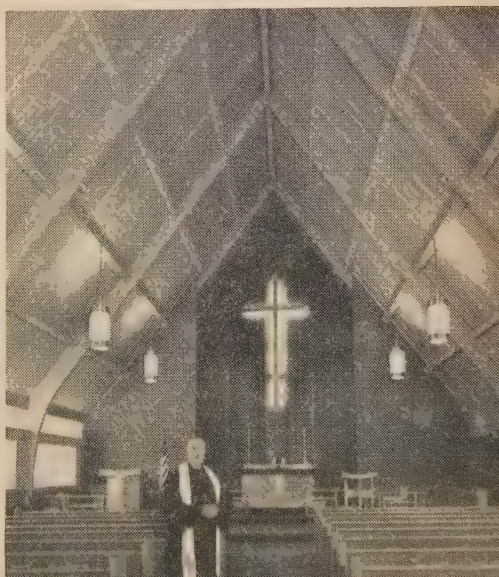
Increased giving has made possible a total expenditure of $37,379 more than in 1954—an increase of 34 per cent. Added resources made possible oversubscribing the ULCA benevolence quota (155.55 per cent). The statistician reports that property evaluation is $659,303 more than a year ago.

TWO CONGREGATIONS will be presented for membership, one by Dr. George Arbaugh, who will present Immanuel Church, Camanche, and one by the Rev. Robert N. Harter, presenting Hope Church, Cedar Rapids. The combined communing membership is 176.

Faith Church, Eldridge, dedicated a first unit March 18 on its third anniversary.

The congregation was organized March 29, 1953, with 230 adults. Of that number, 120 were received by adult baptism. Weekend efforts by Dr. George Arbaugh, dean of Augustana College, over a period of six months, produced the beginning of this mission. Under the leadership of Pastor Carl H. Berhenke, Faith Church, has gained a baptized membership of 445. The Sunday school is staffed by 27 officers and teachers, and the enrollment numbers 263.

Dr. Elwood Bowman recently visited Iowa



RAPID GAINS enabled three-year-old Faith Church, Eldridge, Ia., to dedicate this $150,000 building last month. In picture is the Rev. Carl H. Berhenke, mission congregation's first pastor.

IOWA . . .

congregations to help advance the building programs of new missions.

Hope Church, Cedar Rapids, was organized March 25, with 68 adults and 54 children. The Rev. Robert N. Harter entered the field July 1. A house-chapel has been approved by the Board of American Missions. The church building site has been selected. The newly organized church council is recommending to the congregation that Mr. Harter be called as the first pastor.

VACATION combined with education is a new venture at Grandview Lutheran College, Des Moines, Iowa. Dr. Ernest D. Nielsen, president, announcing the course, said: "If you like a vacation distinctly different from what you did last year, then the summer school of liberal adult education is for you." Plan and program of course and procedures are characteristic of adult education in Denmark and Great Britain.

Dr. Nielsen expects teachers, librarians, settlement workers, and religious workers to be among those enrolled. One of the purposes stated by Grandview College is to offer each year, on the basis of a four-year cycle, two or more courses in the humanities, social and natural sciences, and American studies.

SOUTH CAROLINA

Greenville Group Approaches Organization

By WYNNE C. BOLIEK

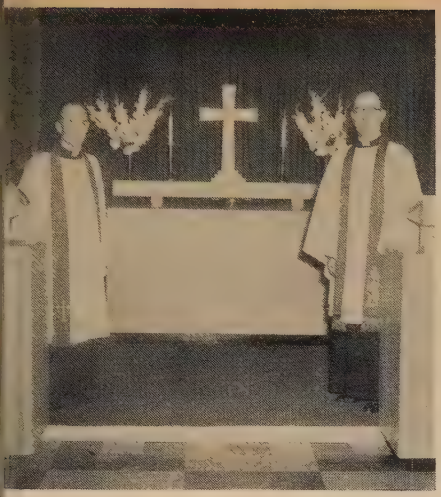
COLUMBIA—Worshipers lined up in front of an empty one-story store building in Greenville late in February to have their picture taken after the first service of South Carolina's youngest mission.

The group, developed by the Rev. J. Marion Rhoden, expects to be organized as Our Saviour's Church this spring. Sunday school began in March with an initial attendance of 106. At the end of last month, 59 had signed the charter membership list.

Good Shepherd Church, Walterboro, self-supporting since the first of this year, received a heating system from members of the congregation, the Rev. Raymond Davis reports.

Dr. Donald S. Russell, president of the University of South Carolina, will deliver the commencement address at Newberry College June 3. Dr. Charles E. Fritz, presi-

Sunny February Sunday marked first service for Greenville, S. C., mission meeting in store



ynod Field Worker J. Shelton Moose (left) nd Mission Developer J. Marion Rhoden, ., stand before altar set up by Greenville, C., mission in store used as chapel.

ent of the Georgia-Alabama Synod, will reach the baccalaureate sermon.

The new dormitory for men at Newberry college was occupied March 1. Dr. Conrad . Park, of Hickory, N. C., will join the aff of the college in July as academic dean.

The Rev. Charles S. Wessinger was in-alled as pastor of St. Andrew's Church, harleston, on March 18 by Dr. Karl W. inard, president of the synod. Pastor Vessinger, former editor of the *North Caro-na Lutheran,* succeeds Dr. J. A. Keisler, ., now regional director of evangelism.

Two rural congregations, Mt. Tabor and ilgrim, Little Mountain, served by the Rev. S. Wessinger, installed electric organs in eir churches.

The St. David's-Emmanuel Parish will be divided into two parishes beginning June 1. This parish has been served for a number of years by the Rev. John W. Wessinger.

Transfiguration Church, Cayce, one of the oung growing mission congregations, has ecently organized a Luther League.

Ralph I. Luman, soon to graduate from utheran Seminary, Columbia, has accepted call to St. Stephen's Church, Lexington. He will succeed Pastor Vernon F. Frazier now serving in London.

Dr. Wynne C. Boliek, pastor of Trinity Church, Greenville, welcomed the 200th member on Palm Sunday, a former Roman Catholic. A total of 219 members have been received during the 25 months Pastor Boliek has been at Trinity.

MARCH 11 was an important day for St. Jacob's Church, Chapin. Pastor William V. McCray led the congregation in breaking ground for a new church including Sunday school rooms, kitchen, and social rooms.

The new parish building for St. John's Church, Charleston, was dedicated on Feb. 26. The Rev. Heyward W. Epting is pastor. Dr. Kinard spoke.

Mayer Memorial Church, Newberry, the Rev. Daniel M. Shull pastor, has approved plans for the erection of a new church and educational unit.

MARYLAND

Maryland Synod Occupies New Baltimore Offices

By LLOYD M. KELLER

BALTIMORE—The Maryland Synod moved into its new headquarters building at 7604 York Road, Baltimore, on April 13.

Cost of the building had been estimated at $50,000. In March, the *Maryland Synod News* commented that "the actual cost (of building projects) always exceeds the amount anticipated," and announced that the synod's executive committee had agreed to eliminate all items that could be added later. A list of items, ranging from an $1,800 air-conditioning equipment to a $70 stone tablet, was published in the hope that individuals or congregations may donate equipment needed by the synod house.

DEDICATION of Holy Comforter Church was scheduled for April 29. Synod President J. Frank Fife joined Pastor William E. Fox, former pastor Dr. William A. Wade, and the Rev. Henry W. Sternat, a ministerial son of the congregation, in the service.

THE FUTURE IS SERVICE

DEACONESS motherhouses in Philadelphia and Baltimore invested another group of young women with deaconess uniforms in March. Investiture precedes completion of training in diaconate, and consecration.

Future deaconesses in picture are Sisters Bessie Trate, Ernestine Wrba, Millicent Drake, Doris Abernathy, and Jeanne Miksch.

Investiture service in Philadelphia marked reception of Sister Lena Jurgens (*second in picture below*) into diaconate of ULC. She came from the Deaconess Motherhouse of Bremen, Germany.

Her sister Herta (*first in picture*), who was also a member of the Bremen institution, became a ULC deaconess in 1953. She is now director of Greisenheim Home for Aged in Baltimore. Sister Lena, who will complete one year of American orientation in June, is interested in psychiatric and public health nursing. Shown with sisters is Directing Sister Anna Ebert of the Philadelphia Motherhouse.

MARYLAND . . .

CORNERSTONE was laid by Gethsemane congregation for its new church in Arbutus on March 18. Pastor is the Rev. John W. Eastlack. June 3 is the date for cornerstone-laying of First Church's building in Ellicott City, the Rev. Herbert M. Payne pastor.

FIRST WOMAN to be elected to the church council of Second English Church, Baltimore, is Mrs. George C. Alt. The congregation is making plans for a new building, Pastor Roland W. Henkel reports.

Eastern Conference stewardship workshop for councilmen and congregational auxiliaries was held at St. John's Church, Linthicum Heights, Baltimore, April 14.

St. Luke's new pastor, the Rev. Elwood H. Leister, will be installed May 13 . . . Jerusalem Church will dedicate its new parish educational building the same day.

MONTANA-NORTH DAKOTA

Need of Men for Ministry Stressed in Synod Appeal

By ROBERT A. BARTELS

BILLINGS—Montana and North Dakota pastors exchanged pulpits again this year to dramatize the synod's appeal for "Sons for the Ministry" on April 15. In this western territory, where considerable distances sep-

United Lutheran congregations, hundreds of miles were covered by visiting pastors engaged in the campaign. Deaths and retirements among the clergy and the vigorous home mission program create a larger demand for pastors than graduating seminary classes can presently fill.

The Rev. Ralph C. Sandgren, pastor of St. James' Church, Columbus, since 1953, has resigned to develop a mission in Billings, Mont. Pastor Sandgren began work on April 1.

When the new church is organized, it will be the third ULC congregation in the fast-growing city.

The Billings field will be the second one covered by the Northwest Synod in the state within a year. Mission Developer Karl Schmidt is currently at work in Missoula organizing Prince of Peace Church to organization.

Montana Luther Leaguers met in Livingston April 22 for a life-service rally. Speaker was Earl D. Crum of the Rocky Boy Mission near Box Elder, Mont. Mr. and Mrs. Crum, with Shoshone Indians, came to Rocky Boy in December to assist Pastor and Mrs. John Hahaan.

Pastor Carl Oslund and his congregation of St. Mark's Church in Grand Forks, N. D., are discussing the purchase of a church owned by Missouri Lutherans in downtown Grand Forks. If the purchase is made, St. Mark's will move out of its overcrowded building and into a beautiful church the Missouri Synod congregation has outgrown.

United Lutheran and Augustana churches in Montana have been offered a new camp site along the lake created by the recently completed Canyon Ferry Dam in central Montana. This spring representatives of the two church groups plan to investigate the site which agents of the federal government have made available for development. If the area is suitable, churches of the two Lutheran bodies will lease the land and build camping facilities.

SUNDAY services for University of North Dakota students in Grand Forks have been started by the Rev. Louis E. Ulrich, Jr., who recently became Lutheran student pastor at the university. A large percentage of the student body is Lutheran, and the division of student service of the National Lutheran Council selected the campus as one of six preaching points established in the U.S. Attendance at services on the North Dakota campus has exceeded expectations and is continuing to increase every Sunday.

RIATION on theme of tgage burning was of- d outside home of Mrs. ilin Evenson whose hus- d, pastor of Trinity rch, Glenburn, N. D., killed last summer in accident. Northwest od's western conference ed $5,000 to enable Evenson to pay off tgage on her home in thfield, Minn. Big mo- t came when Mrs. Even- and her four children hed friend put match document of mortgage.

MONTANA-NORTH DAKOTA . . .

The Rev. Frank Mayer of St. John's Church, Killdeer, N. D., who was granted a three-month leave of absence by his congregation early in the winter to regain his health, is making a rapid recovery in a Minnesota hospital, and hopes to return to his pastoral duties soon.

LAYMEN in two North Dakota churches organized as *The King's Men* and conducted visitation programs in Lent to boost attendance at services. The Rev. Stefan T. Guttormsson, pastor of the Iceland Synod's United Church in Cavalier, reports that the men of his congregation helped double Lenten attendance over that of a year ago. The crusade in St. Mark's Church, Fargo, resulted in a 17 per cent increase in Lenten attendance, according to a report from Pastor Lloyd W. Zaudtke.

Both Fargo congregations are involved in expansion projects. St. Mark's Church purchased three houses adjacent to its church. Two will be removed for parking space. The third house is serving as a parsonage for Assistant Pastor Donald Gustafson and his family.

St. John's Church began construction of a church building. Pastor Archie N. Campbell reports that the structure, first of three units to be erected, will cost $120,000. Ground was broken in October.

Each congregation is also planning to sponsor a refugee family. They bring to four the number of congregations in the synod's Western Conference offering homes and work for refugees. Application papers of two Montana churches—St. James', Columbus, and Bethlehem, Billings—are currently being processed.

SUMMER BIBLE CAMPING programs of churches in both states have been announced. North Dakotans will spend the week of Aug. 5-11 at Camp Emmaus, Menagha, Minn. The Rev. Archie N. Campbell is camp director.

In the Montana family camp, adults and young people will meet at Luccock Park Methodist Camp south of Livingston July 22-July 28. The Rev. Karl Schmidt of Missoula is dean.

PENNSYLVANIA

Plan for Lutheran Hospital Takes Shape in Lehigh Valley

By HENRY W. SNYDER, JR.

ALLENTOWN—Plans for establishment of a Lutheran hospital in the Lehigh Valley came into focus early this month as committees appointed by the Ministerium of Pennsylvania's executive and inner missions boards discussed the project. Favorable reactions came from local physicians, lay groups, and organized labor after the announcement that a charter for incorporation of a "Muhlenberg Medical Center" was being prepared.

The committees are studying recommendations drawn up by a group of ministers and laymen. Recommendations are based on a survey made in January by a Philadelphia firm of hospital consultants.

Envisaged is a hospital complex to be established gradually in four stages and costing $6,523,000. It would have room for 328 patients, cover an area of 250,000 square feet.

First to be built would be an eight-floor patient building and chapel. An attached building for aged patients and convalescents would come next. Stages three and four contemplate addition of a school of nursing and an extension of general hospital facilities. No decision as to location has been announced but the Bethlehem area has been mentioned in press reports.

Funds, according to the estimates of the professional consultants, would come from industry and large business ($2½ million), organized labor ($1½ million), small business and the general public ($1½ million), and endowment and gifts ($1.1 million).

Estimates were based on sample polls and reactions to the plan drawn from representatives of the groups concerned. A local

ion of the United Steel Workers passed resolution endorsing the project as soon it was announced in the press. Local ysicians offered a contribution to underte the cost of the survey.

Feeling among the membership of Luran churches in the area seemed generally orable, although there was some concern t a fund drive for the project on top of er appeals already in progress may prove eavy responsibility on congregations.

A report by the two committees now dying the plan is expected to be made month to the synod's executive committ- If approved it may come up for action the Ministerium's convention in May.

CHURCH COUNCILMEN of the Lehigh Valhad their first opportunity to hear about sector program at a series of six meetings 1 April 10-26. The program will be conted in the Allentown Conference Sept. Nov. 30.

Conference chairman is Pastor John Cobb. cor chairmen are Pastors Marvin Harding, nuel Stauffer, John Taylor, William kemeyer, Paul Kidd, and William Dennis.

Miss Millicent Drake, of Grace Church, lehem, was invested as deaconess in the adelphia Deaconess Motherhouse, March She is a graduate of Moravian College, lehem, and will be a social work student two more years before being consecrated.

Muhlenberg College's documentary film, "A Voyage of Discovery," has been selected for showing at the 1956 Golden Reel Film Festival of the American Film Assembly in Chicago.

Superior Court Judge Chester Rhodes, mber of St. John's Church, Stroudsburg, receive an honorary doctor of laws de- from Gettysburg College at the June mencement . . . Friedens Church, Friesville, has broken ground for a parsonage.

Crowded Grace Church, Phillipsburg, ., just across the Delaware River from on, has sold its property to its next-door nbor, St. Philip and St. James' Roman olic Church, for $65,000, contingent Grace Church's ability to buy satisfactory land for relocation.

Fund for Old Folks Home Near $400,000 Mark

By PAUL LEVI FOULK

YORK—Pledges and cash for the home for the aged planned by the York Conference reached $383,150 by the end of last month. Goal is $550,000. Contributions came from 5,000 members of 41 co-operating congregations.

A building committee has been appointed by the board of directors of the Lutheran Welfare Service. The committee will supervise construction of the 60-room home on Priority Road. There will also be a 20-bed infirmary, donated by Mrs. A. B. Shatto, widow of a prominent York physician, in memory of her husband.

Ground breaking has been set for early 1957. Completion is expected for summer 1958.

The Lutheran Welfare Service operating in the York Conference received 173 requests for service in 1955, Sister Charlotte Weissgerber, executive secretary of the agency, reports. There were 143 new cases, and 545 interviews.

The Gettysburg College Alumni Association set the date for its spring meeting on April 26 at the York YWCA. Chaplain for the 1956 Gettysburg Assembly for church workers at the college on July 8-14 will be Pastor Edgar D. Ziegler of Hanover, Pa.

FIRST FULL-TIME PASTOR of the 196-year-old Quickel Union congregation will be the Rev. Roy L. Yund. Pastor Yund is a former missionary in Liberia.

The Rev. Robert Nale, Marysville, has accepted a call to become the first regular pastor of Shiloh. This congregation will be the center of mission work in northwest York. It plans a $14,000 parsonage.

Trinity, Jefferson, Dr. Kenneth S. Ehrhart, pastor, broke ground for a $60,000 parish house. St. Matthew, Hanover, Dr. Harry H. Beidleman, pastor, received a bequest of $22,500 from the estate of the late Emma H. Slagle.

—The LUTHERAN *In Every Home*

CARIBBEAN SYNOD
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Boswell St. Andrew
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Davidsville St. David
Davidsville St. Thomas
Dillsburg St. John
Fredericksburg St. John
Harrisburg St. Matthew
Harrisburg St. Michael
Jacobus Salem
Jennerstown Mt. Zion
Johnstown First
Lancaster Zion
Lebanon Mt. Zion
Lebanon Zoar
Middletown St. Peter
Mill Creek Mt. Zion
Montgomery Messiah
Montgomery St. John
Newville Center
Newville St. James
Newville St. Peter
Orrstown St. Paul
Orrstown Emmanuel
Paradise Shiloh
Paxtang Good Shepherd
Richfield Faith
Rockwood St. Luke
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Corydon St. Peter
Delphi St. Matthew
Evansville Faith
Fort Wayne Faith
Fort Wayne St. Matthew
Gary Grace
Goshen First
Hoagland Antioch
Hoagland Mt. Zion
Indianapolis Bethlehem
Indianapolis Ebenezer
Indianapolis Pleasant View
Indianapolis Good Shepherd
Kokomo St. John
Lawrenceburg Emmanuel
Middlebury St. John
Mulberry Zion
Nappanee Zion
Pershing Zion
Portland Zion
Rockport St. Mark
South Bend Bethany
Spencerville St. Mark
Spencerville St. Peter
Springfield Bethel
Vincennes St. Paul

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Council Bluffs St. John
Davenport St. Matthew
Eldridge Faith
Fairfield First
Pleasant Valley Trinity
Postville St. Paul

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Erlanger Faith
Louisville First
Memphis Bethany
Nashville Holy Trinity
Shelbyville First
Tullahoma Trinity

MARYLAND SYNOD
Baltimore Calvary
Baltimore Emmanuel
Baltimore First
Baltimore Mother House
Baltimore St. Andrew
Baltimore (Brooklyn) St. John
Baltimore Salem
Baltimore Zion
Baltimore (City Hall Plaza) Zion
Boonsboro St. Peter
College Park Hope
Easton Grace
Easton St. Paul
East Riverdale St. John
Hampstead Christ
Hampstead St. Mark
Hampstead St. Paul
Jefferson Mt. Zion
Lansdowne Our Savior
Linthicum Heights St. John
Manchester Immanuel
Prince Georges Co. Our Saviour
Salisbury Faith
Union Bridge Keysville
Washington, D. C. Faith
Washington, D. C. Redeemer
Woodbine Calvary

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Allen Park St. Matthew
Ann Arbor Trinity
Dearborn Hope
Detroit Augsburg
Detroit Cross of Glory
Detroit Good Shepherd
Detroit Holy Communion
Detroit Luther Memorial
Detroit Messiah
Detroit Prince of Peace
Detroit Reformation
Detroit Resurrection
Flint Holy Trinity
Grand Rapids Faith
Grand Rapids Trinity
Hillsdale Trinity
Kalamazoo Trinity
Lansing Redeemer
Muskegon St. Luke
Oak Park St. Timothy
Pontiac Ascension
Saginaw Our Saviour

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Devon St. Luke
Dublin St. Luke
Easton Good Shepherd
Ferndale Upper Tinicum
Folcroft St. John
Hellertown Christ
Indianland Emmanuel
Kellers Tohickon Peace
Kellers Tohickon St. Matthew

n These Congregations in 1956—

n Mountain St. John
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th Wales St. Peter
land Christ
asie Trinity
adelphia Ascension
adelphia Holy Spirit
adelphia Mediator
adelphia Muhlenberg Memorial
adelphia Reformation
adelphia Salem
adelphia St. James
adelphia St. Paul
adelphia St. Petri
adelphia Tabernacle
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kes-Barre Christ
rmington St. Mark
rmington St. Philip
rmington Zion
missing Atonement

MISSISSIPPI SYNOD

sson Trinity

NEW JERSEY SYNOD

egat Light Zion
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Rock Good Shepherd
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an City St. John
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santville Epiphany
sey Redeemer
l Bank Holy Trinity
r Edge Grace
le River Zion
on St. Mark
on The Saviour
on Trinity
n Christ
s Holy Spirit
wood Holy Trinity
dbury St. John
dbury Trinity

NEW YORK SYNOD

am St. John
lon First
Shore St. Luke
rose Holy Trinity
deli First
om St. Paul
klyn Reformation
klyn St. Jacobi—St. James
klyn St. Philip
klyn St. Stephen
lo Concordia
do First Redeemer
n St. Paul
Springs St. Mark
Cornwall St. Peter
East Schodack Evangelical
Elma St. John
Elmsford St. Mark
Grand Island St. Timothy
Fayetteville Good Shepherd
Hollis Holy Trinity
Kenmore St. Mark
Jamaica Good Shepherd
Lewiston Messiah
Liverpool Christ
Manorton St. John
Massapequa Park St. David
Mt. Kisco Resurrection
New Rochelle Holy Trinity
New York City St. Peter
North Syracuse Luther Memorial
Poughkeepsie St. John
Queens Village Redeemer
Rochester Concord
Roosevelt Good Shepherd
Scotia Good Shepherd
Shelton Trinity
Southington First
Syracuse Redeemer
Utica Zion
Valatie St. Luke
Victor St. John
Wantagh Christ
West Camp St. Paul
Wethersfield St. Paul
Woodhaven St. Luke

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Albemarle First
Belmont Holy Comforter
Boone Grace
Brevard Good Shepherd
Burlington St. Paul
Cherryville St. John
Claremont Mt. Calvary
Concord Calvary
Concord Mt. Hermon
Concord St. Andrew
Concord St. James
Dallas Holy Communion
Fayetteville St. James
Gibsonville Sharon
Goldsboro Good Shepherd
Granite Quarry Christiana
Hickory St. Timothy
Jacksonville Our Saviour
Kannapolis St. Enoch
Kannapolis Redeemer
Kings Mountain St. Matthew
Kinston Prince of Peace
Kure Beach Kure Memorial
Liberty Grace
Lincolnton Cedar Grove
Lincolnton Daniel
Maiden St. Martin
Mt. Pleasant Mt. Gilead
Newton Grace
Newton St. James
North Wilkesboro Atonement
Reidsville Holy Trinity
Rocky Mount Trinity
Statesville St. John
Thomasville Grace
Troutman Holy Trinity

NORTHWEST SYNOD

Bathgate Emmanuel
Cedarburg Advent
Milwaukee Fox Point
Milwaukee Redeemer
Minneapolis Calvary of Cahill
Minneapolis Epiphany
Minneapolis Lutheran Mission
Sheboygan First
Winnipeg (Man.) First

NOVA SCOTIA SYNOD

Dartmouth Our Saviour

OHIO SYNOD

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Akron St. Paul
Amanda Israel
Amanda St. Peter
Ashland Trinity
Bowling Green St. Mark
Brookville Trinity
Canton Zion
Carey Christ
Cincinnati First
Cincinnati Good Shepherd
Cincinnati Norwood
Cincinnati Walnut Hills
Cleveland Bethesda-on-Bay
Cleveland (Lyndhurst) Messiah
Cleveland Heights First
Columbus First
Columbus Hilltop
Convoy Bethlehem
Covington Friedens
Covington St. John
Crawford Co. Crouse Memorial
Crawford Co. Loss Creek
Crawford Co. St. John Leesville
Cuyahoga Falls St. Luke
Dayton Messiah
Dayton North Riverdale
Dayton St. John
Dayton Second Trinity
Defiance Christ
Defiance Zion
Dover Grace
Doylestown Zion
Doylestown St. Michael
East Canton St. John
East Cleveland Calvary
Fairborn St. Mark
Greenford Lutheran
Greenville Zion-Wakefield
Hartville Emmanuel
Hicksville St. John
Holgate St. Peter
Jeromesville Trinity
Jeromesville Stone
Lancaster Trinity
Lancaster St. Peter
Leipsic First
Leipsic St. John
London St. John
Lorain First
Lorain Good Shepherd
Lordstown Lordstown
Loyal Oak Trinity
Magnolia Trinity
Mansfield First
Mansfield Holy Trinity
Mansfield St. Mark
Mansfield St. Paul
Middle Point Trinity
Middletown Zion
Millersburg Trinity
Minerva St. Paul
New Philadelphia Emmanuel
Newark Holy Trinity
Newton Falls Messiah

Continued on next page

The LUTHERAN *In Every Home . . .*

North Baltimore St. Luke
North Industry Lutheran
Oakland Clay Memorial
Ohio City St. John
Orrville Augsburg
Paulding St. Paul
Rows Pleasant Valley
Rows Rowsburg
Rows St. Peter
Shanesville Lutheran
Shanesville Zion
Sharon Center St. Paul
Shelby First
Shelby St. Peter
Smithville East Union
Smithville St. Paul
Springfield First
Springfield Second
Springfield Third
Springfield Fourth
Springfield Fifth
Springfield Auburn
Springfield Bethel
Springfield Grace
Springfield St. Luke
Springfield St. Paul
Steubenville Grace
Stone Creek Mt. Zion
Stone Creek Salem
Stony Ridge St. John
Sylvania Olivet
Toledo Augsburg
Toledo Christ
Toledo First St. Mark
Toledo Glenwood
Toledo Holy Trinity
Toledo Martin Luther
Toledo Our Saviour
Toledo (Yondata) St. Luke
Uniontown St. John
Vandalia St. John
Van Wert St. Mark
Versailles Trinity
Wadsworth Grace
Warren St. Paul
Washingtonville Trinity
Wilmington Faith
Wooster Zion
Youngstown Bethlehem
Youngstown St. Luke
Zanesville St. John

PACIFIC SYNOD

Camas Zion
Eugene Our Savior
Everett Faith
Everett Trinity
Juneau Resurrection
McMinnville Trinity
Morton Central
Portland Holy Trinity
Renton St. Matthew
Salem St. Mark
Seaside Our Saviour
Seattle St. Mark
Sitka Lutheran
Spokane Advent
Vancouver Immanuel

PACIFIC SOUTHWEST SYNOD

Alhambra Grace
Alhambra Our Saviour
Berkeley Shepherd of the Hills
Concord Good Shepherd
Culver City Grace
Downey Christ
Duarte Lutheran
Glendale First
LaCanada Foothills
Lakewood Mt. Olivet
Lanikai, T. H. St. John
Las Vegas Reformation
Lihue, T. H. Lutheran
Monterey Monterey Peninsula
Orinda Shepherd of the Valley
Redwood City Messiah
Reno Good Shepherd
Sacramento Our Redeemer
San Diego Christ
San Fernando St. Mark
Santa Cruz St. Stephen
Walnut Creek St. Luke
West Covina Our Savior
Yuma Faith

PITTSBURGH SYNOD

Butler First English
Charleroi Christ
Erie Peace
Freeport Trinity
Harborcreek Hope
Homer City Trinity
Industry Ohio View
Knox Mt. Zion
Latrobe St. Paul
McKean St. Paul
McKeesport St. John
Monroeville Good Shepherd
Pittsburgh Mt. Lebanon
Pittsburgh Mt. Olivet
Ross Township Christ
Saegertown First
St. Petersburg Salem
Trafford St. Mark
Zelienople English

ROCKY MT. SYNOD

Albuquerque St. Timothy
Boulder Trinity
Denver Messiah
Pueblo Hope

SOUTH CAROLINA SYNOD

Cayce Transfiguration
Charleston Messiah
Clinton St. John
Fairfax Trinity
Fairfax St. Nicholas
Laurens Atonement
Leesville Wittenberg
North Augusta Holy Trinity
St. Matthews Epiphany
Swansea Good Shepherd
Swansea Sandy Run
Walterboro Good Shepherd

TEXAS-LOUISIANA SYNOD

Austin Messiah
Corpus Christi St. Mark
Garland Reformation
Grand Prairie St. John
Houston Prince of Peace
Houston St. James
Lake Charles St. Paul
Miles Trinity
New Iberia Trinity
New Orleans St. Andrew
Lafayette First
Port Lavaca Salem
Victoria Our Saviour

VIRGINIA SYNOD

Charlottesville St. Mark
Chilhowie St. James
Culpeper St. Luke
Danville Ascension
Hampton St. Paul
Knoxville Gloria Dei
Knoxville Messiah
Lynchburg Holy Trinity
Madison Hebron
Madison Mt. Nebo
Mt. Tabor Lutheran
Norfolk St. Timothy
Oak Ridge Grace
Petersburg Our Redeemer
Pulaski Woman's Memorial
Radford Christ
Virginia Beach Good Shepherd

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Barolda St. John
Bluff Springs St. John
Golden Trinity
Joliet Faith

WESTERN CANADA SYNOD

Tisdale Christ

WEST VIRGINIA SYNOD

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Bittinger Emmanuel
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RESPONDING TO THE SPECIAL OFFER OF A REDUCED SUBSCRIPTION PRICE FOR CONGREGATIONS WHICH SENT "THE LUTHERAN" INTO EVERY HOME. 573 ULCA CHURCHES THIS YEAR ARE ON THE LIST. THIS IS A SHARP INCREASE OVER PREVIOUS YEARS, REPRESENTS APPROXIMATELY 13 PER CENT OF ALL CONGREGATIONS. INTEREST HAS BEEN KEPT HIGH BY EXCELLENT WORK OF SYNODICAL COMMITTEES WHICH ARE CONTINUING THEIR EFFORTS TO PLACE "THE LUTHERAN IN EVERY HOME."

NNSYLVANIA

potlight on Social Action
Inner Mission Report

By CALVIN E. HUMBERT

WILKES-BARRE—Social action will have a ger place in the work of the church, ited Lutherans were told at the conference aer mission committee meeting at St. eer's Church, Scranton, on March 5.

ndications of future developments were ntained in the recommendation to the con- ence that the social action committee in- de representatives of the conference otherhoods, Women of the Church, and ther Leagues.

One-night conferences on economic nds, dealing with the church's attitude to or-management relations, are being nned. Theme will be presented by a aker, then discussed in detail by small ups.

NNER MISSION work will reach into hos- ls on an increasing scale. Volunteer plaincy services are being set up for the hospital in Wilkes-Barre, and the hos- ls in Hazleton and Williamsport. The . Donald R. Gebert of St. John's Church, re, has been assigned as volunteer chap- to the Sayre Packer Memorial Hospital. astors Augustus V. Tietbohl of St. John's rch, Nanticoke, and J. Malcolm Mac- ald, who was recently ordained, will con- services in sign language for the deaf he conference.

Workshops for child welfare were an- nced for fall 1956 or spring 1957 by erintendent S. Missoura Lausch of the eran Children's Bureau.

EFUGEE ASSURANCES obtained by confer- congregations in 1955 lagged behind

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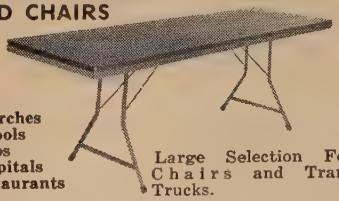

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April 29-May 4	Eastern Shore, Md.
	Lumberton, N. C.
	Grand Rapids, Mich.
	Garnavillo, Iowa
	San Francisco, Calif.
May 6-11	Gimli, Man., Canada
	Greensburg (South), Pa.
	Tampa-St. Petersburg, Fla.
	Mansfield, Ohio
	Burlington, Iowa

PA.: WILKES-BARRE . . .

those given in 1954, Pastor Arthur W. Kleintop, Jr., reported. Three assurances were provided as against four put at the disposal of the Lutheran refugee agency by local congregations the previous year.

Work at the Towanda mission was formally turned over to Pastor Maurice Hart by Pastors Donald Gebert and Charles Souders who started the mission. The transmittal service was held March 4 at the Episcopal church. Pastor Hart began services this month for the mission which selected the name of Trinity Church.

FINAL RESULTS of the evangelism mission held in the conference in February were announced by Pastor George W. Fritch. Serving 43 congregations were 39 missioners. A $2,400 balance from offerings received during the week was forwarded to the ULC evangelism department. Plans for follow-up programs were made.

Ministerium President Charles M. Cooper and Stewardship Secretary Samuel E. Kidd were scheduled to address the Wilkes-Barre conference convention at Holy Trinity Church, Kingston, April 17. A study of the conference by the synod's committee on structural function was announced.

DISCUSSION of the stewardship sector plan was on the program of dinner meetings for councilmen held this month in Christ Church, Wilkes-Barre; St. John's Church, Jim Thorpe Heights; and St. Peter's Church, Scranton.

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The campaign concluded with $100,291 subscribed, with more than $28,000 in cash. This elated and surprised the congregation. So did the fact that 115 men of the church worked as volunteers (total membership, men and women, is but 388). And so did the fact that 92 per cent of the congregation subscribed to the campaign.

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6. Nova Scotia. Our Saviour, Dartmouth, N. S.
9. Indiana. Trinity and St. Luke, Ft. Wayne, Ind.
10. Pacific Southwest. Faith, Phoenix, Ariz.
10. Mississippi. Providence, Burns, Miss.
16. West Virginia. Jackson's Mill, W. Va.
16. Florida. St. Mark, Miami, Fla.
16. Michigan. Redeemer, Lansing, Mich.
17. Illinois. St. Mark, St. Louis, Mo.
17. Pacific. Trinity, Longview, Wash.
17. Central States. Trinity, Lawrence, Kan.
17. Northwest. Pentecost, Milwaukee, Wis.
17. Wartburg. St. John, Springfield, Ill.
22. Caribbean. Holy Trinity, Frederiksted, St. Croix, V. I.
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The Service, 11; Sunday School, 9:45

MIAMI
HOLY TRINITY, 200 SW. 8th Avenue
Charles J. Harris, Pastor—Phone HI 6-1743
The Service, 11; Sunday School, 9:45

MIAMI
ST. PAUL'S, 3360 West Flagler Street
Carsten H. Ludder, Pastor
The Service, 9:30 & 11; Sunday School, 9:30

MIAMI BEACH
EPIPHANY, 9550 Harding Avenue
Luther A. Thomas, D.D., Pastor—Phone JE 8-6561
The Service, 11; Sunday School, 10

MIAMI SHORES
ADVENT, 10390 NE. 2nd Avenue
Ben D. Varner, Pastor—Phone PL 9-5145
The Service, 11; Sunday School, 9:45

NEW SMYRNA BEACH
TRINITY, 202 Riverside Drive
Joseph Huntley, Pastor—Phone 128
The Service, 11; Sunday School, 9:45

ORLANDO-WINTER PARK
ST. JOHN'S, Killarney School
William C. Schaeffer, D.D., Pastor—Phone 5-6522
The Service, 11; Sunday School, 9:45

PENSACOLA
ST. PAUL, YWCA Bldg., 911 North Spring
Frank A. Pelkonen, Pastor—Phone HE 8-0744
The Service, 11; Sunday School, 10

RIVIERA BEACH-LAKE PARK
ST. JOHN'S, Riviera Beach Theatre
Arthur P. Snyder, Pastor—Phone 4-1920
The Service, 11; Sunday School, 9:45

ST. PETERSBURG
CHRIST, Northeast High School
Robert G. Walker, Pastor—Phone 33-0650
The Service, 10:45; Sunday School, 9:30

ST. PETERSBURG
TRINITY, 5th Street at 4th Avenue, North
H. V. Kahlenberg, D.D., Pastor—Phone 7-6798
The Service, 9:30 & 11; Sunday School, 9:15

SARASOTA
ST. PAUL'S, 1702 Laurel Street
L. N. Schaeffer, Pastor—Phone RI 3-3971
The Service, 10:30; Sunday School, 9:30

TAMPA
GOOD SHEPHERD, 501 S. Dale Mabry Highway
George E. Cressman, Pastor—Phone 74-6341
The Service, 8:15 & 11; Sunday School, 9:45

TAMPA
ST. PAUL'S, 5103 North Central Avenue
Andrew F. Theisz, Pastor—Phone 32-4331
The Service, 8:30 & 11; Sunday School, 9:45

WEST PALM BEACH
FIRST UNITED, 320 Lakeview Avenue
Paul E. Arnold, Th.D., Pastor—Phone 8556
The Service, 8:45 & 11; Sunday School, 9:45

CHANGES OF PASTORATE—

Canada

BBE, DELTON. From New Dundee-Mannheim parish, Ont. To Westmount area, Waterloo, mission developer.

KI, ALEX. From Timmins-South Porcupine parish, Ont. To Messiah, Duluth, Minn. (Suomi Synod).

Central Pennsylvania

SSMAN, FRITZ. From Trinity Church, Johnstown. Secular employment.

, GEORGE E., JR. From Petersburg parish. To St. Paul's Church, Johnstown.

AMAN, IRA S. From St. Matthew's Church, Williamsport. Retirement (July 1).

Central States

HOF, THEODORE. From St. John's Church, Russell, Kan. To Trinity Church, Columbus, Neb.

SSTRESSER, RALPH. From St. Peter's Church, High Spire, Pa. To Kountze Memorial Church, Omaha, Neb., associate pastor.

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CHANGES OF PASTORATE . . .

JULIFFS, FREDERICK J. From First Church, Rising City, Neb. To Kansas City, Kan., mission developer.

IOWA

BAIRD, H. VANCE. From Iowa refugee director. To Unity Church, Des Moines.

MICHIGAN

REISSIG, FREDERICK H. From St. Paul's Church, Middletown, Conn. To Twelve Corners, Rochester, N. Y., board missionary.

WEISKOTTEN, RICHARD W. From Epiphany Church, Laurelton, L. I. To St. Stephen's Church, Hicksville, L. I.

NORTHWEST

SANDGREN, RALPH C. From St. James' Church, Columbus, Mont. To Billings, Mont., mission developer.

SHOEMAKER, BRYCE. From Northwestern Seminary faculty. To Lake of Isles Church, Minneapolis, Minn.

OHIO

GARD, EDWARD L. From Air Force chaplaincy. To Bedford, Board of American Missions.

RYBERG, RALPH. From Trinity Church, Fort Wayne, Ind., assistant pastor. To Whitehall area, Columbus, mission developer.

STEVENSON, JOHN B. From Springfield parish, Ind. To Trinity Church, Elida.

WILLIS, IVOR. From Strasburg-Beach City parish. To Zion Church, New Middletown.

PENNSYLVANIA MINISTERIUM

STAUFFER, BYRON. From St. Timothy's Church, Allentown. To Zion Church, Weatherly.

DECEASED

DR. ALLEN O. BECKER, a former missionary to India, died in Berrien Springs, Mich., on March 19. The 83-year-old minister had been living in retirement since 1946.

A native of Berrien Center, Mich., Dr. Becker was a graduate of Wittenberg College and Hamma Divinity School. He served as missionary in Guntur, India, from 1898 to 1913, with a two-year interval during which he served Spring Street Church, Lima, Ohio.

ther parishes served were First Church, rn; Bethany Church, Cleveland, and Church, Wooster—all in Ohio, and St. hew's Church in Princeton, Ill. For five s Dr. Becker was professor of Bible missions at Hamma Divinity School. rviving are his wife, the former Nellie ngardner; a son, Richard; a daughter, Ruth Blanchard, and six grandchildren. neral services were held March 21 at Matthew's Church, Princeton, Ill., by or E. T. Beaver. Interment was in ceton.

R. JONAS SAHNER BLANK, 72, pas- emeritus of Redeemer Church, Buffalo, ., died March 24 at his home.

orn in Greensburg, Pa., Dr. Blank was uated from Gettysburg College and nary and was ordained in 1909 by the Pennsylvania Synod. He served pas- es in Detroit; Cincinnati and Toledo, ; and Columbia City, Ind. Dr. Blank pastor of Redeemer Church for 25 s before his retirement in 1954.

rviving are his wife, the former Olive ; a son, the Rev. Franklin K., Webster, .; and two daughters, Martha and Edna. ne funeral service was held March 27 edeemer Church. Officiating were Dr. M. Strodel, Dr. Ernest French, the Rev. odore A. Schrader, and the Rev. Wilfred chmidt. Interment was in Forest Lawn etery.

RS. LEAH TRANBERG, widow of the C. P. Tranberg, a former missionary to a, died March 27 in Los Angeles.

native of Ohio, she married Pastor berg in 1913 and served with him for ears in India, and in parishes in Ne- ka and Illinois.

rviving are two daughters, Mrs. Werner hert and Mrs. Dorothy McClintock; a Arthur; two brothers, a sister, and four children.

neral services were held at Inglewood Cemetery by Pastor William H. Blough race Church, Culver City, Calif.

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IN CONCLUSION . . . . . .

LIKE THE CHRISTIAN home, the Christian college is not distinguished from others chiefly by its outward characteristics. Loud singing of hymns and pious pictures on the wall are not the main marks of a Christian home. Its faith is rather proclaimed by its atmosphere of love and devotion toward God and toward others.

The chief emphasis of the church college is not on its courses in religion, but on the religion in its courses. Buildings and classes are typical of those on the collegiate scene everywhere. Academic standards and student activities are on a level with those of other private and public colleges. It is the spirit of reverence and the developing desire for true service to humanity among its students that imprints the church college with the mark of Christ.

MANY AMERICAN COLLEGES were started under church auspices. Education remains an important function of the church today. Nearly 125 years ago synods now connected with the United Lutheran Church realized their obligation to provide college-level instruction for their young people. Today the thirteen ULCA-related colleges in the U.S. and Canada enroll more than 10,000 students. Their assets total about $45 million.

While these colleges teach courses that young people could also study on other campuses, they play a unique role because they look at the subjects from the standpoint of Christian faith. This does not mean that every quantum theory has to be measured with a biblical ruler, of course. But it does mean that faculty and administration are dedicated to inspire youth to Christian living. Wherever moral or ethical principles are involved —and this covers every phase of life— they are careful to point out the Christian way of meeting the situation. This sort of thing can't be reckoned in money or calculated in statistics, but its influence on the world of today and tomorrow is of utmost importance.

Church-related colleges are a real part of the community of faith. This is evidenced in daily chapel services and student religious programs. Even more, it is to be seen in student-faculty relationships, in the atmosphere of the dining hall or locker room, in the goals which students set for themselves.

OUR COLLEGES ASK two things. One is that Lutheran youth be encouraged to attend, whenever possible, a church-related college. Students who attend non-church colleges are kept in close contact with their church by the fine student service program of the National Lutheran Council. But students who attend their own church colleges have even greater advantages, educational and spiritual.

The other request of our colleges is for increased financial support. Buildings, equipment and faculty must be kept on a level with those of other institutions. For these funds, the colleges rightly look to the churches. In actual current expenses, our colleges are so nearly self-supporting that they constitute a great bargain for the church. Congregations and synods contribute only a small proportion of the annual budgets, yet exercise control over the colleges and claim them as their own.

The truth that gives freedom to men comes from God. Church colleges are our best guarantee that the truth will continue to be made known.

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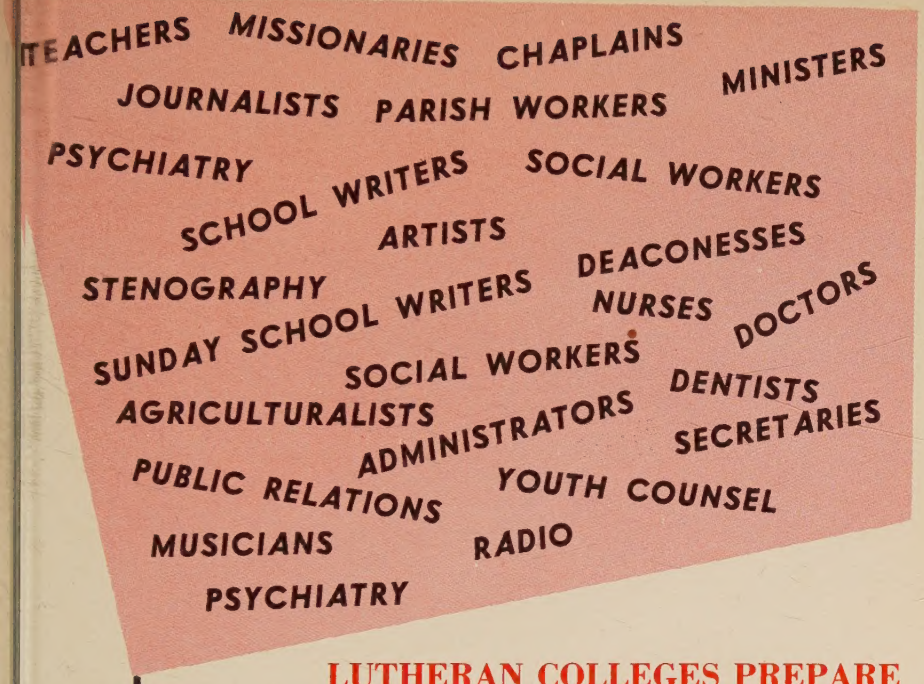

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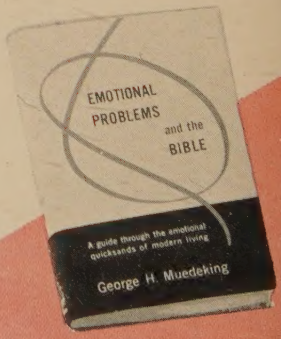

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